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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY, &c.

BY J.... N.....

DIALOGUE V.

Minister. Your singular manner of managing the subject, involves too much intricacy for me to unravel, and too deep a fallacy, for me to detect. If to perplex, were to convince, you would long ago have convinced me, that my theory is erroneous. But perplexity and conviction are widely different things. The former I realize; but not the latter. It does seem to me, that you studiously endeavor to perplex the subject of our discussion, and to keep it out of view, or, at least, to render it as indistinct as you can. To retard our progress; or, rather, to effect a retrograde march, you continually throw stumbling blocks in my way, and labor to pull me backward. With this policy, shall we ever attain our object?

Parishioner. Not until we know what that object is. I have labored in vain to ascertain it. How am I to determine whether your proof, that all divine attributes belong to Jesus Christ is conclusive, until I shall ascertain to what being, or character, or person, you apply your proof? If you mean to prove that all divine attributes belong to an individual, simple, uncompounded Person, I should be able to judge whether your proof were pertinent and conclusive. But if it be your object to prove that all divine attributes belong to a Person who is supposed to be both divine and human—both God and man; and this God-man united to two other persons supposed to be possessed of all divine attributes; and that this same God-man, thus united, constitutes but one *supreme Being*, or God, I shall hardly know, or be able to conjecture what you intend, as I can form no distinct conception of such a strange and anomalous being. If you will but distinctly inform me what, or whom, you suppose to be possessed of all divine perfections, I shall be prepared to judge of the pertinency, and force of your reasoning; and not otherwise.

M. My object is to show that the Person, to whom the Scriptures give the names Jesus Christ, and Son of God, is possessed of all divine attributes.

P. But do not the same Scriptures ascribe to the same Person the names—man, son of man, son of Mary?—Does the person thus designated possess all divine attributes.

M. I do not suppose the names man, son of man, son of Mary, import divinity. They express only the humanity of Jesus Christ.

P. Do they express or imply the Person of Jesus Christ—his whole Person?

M. I suppose that they do not.

P. Your object, then, is to prove that the Person of Jesus Christ is divine only in part.

M. That is my object.

P. Will you not thus prove too much for your own theory? Should you prove that a part only of the Person of Jesus Christ is completely divine, will it not necessarily follow that the whole of his Person must be more than completely divine, or more than infinite in extent and excellence?

M. Such a supposition or inference would be a monstrous absurdity.

P. It has, to be sure, such an appearance. But as the whole subject is an inexplicable mystery, may not the absurdity be rather seeming than real. But if it be a real, and monstrous absurdity, you will acknowledge that it is neither the offspring of, nor even a distant relation to, my theory. If then you would not be chargeable with the monstrous absurdity, you must not, I think, attempt to prove that a part only of the character of Jesus Christ is completely divine, but that it is so, as a whole. You might with as much propriety undertake to prove that a part is equal to the whole, and that a whole is no more than a part of the same whole, as to prove that a part only of the Person of Jesus Christ, aside from his body, is complete divinity.

M. But should I say that the whole of the Person of Jesus Christ is divine, you will again infer from the concession, that his humanity is divinity.

P. The inference is obvious, that you would not be likely to object to it yourself. If the Person of Jesus Christ be wholly divine, nothing can belong to it, but divinity; but if it be partly divine and partly human, and if the divine part be complete divinity, then, that person must be somewhat more than completely divine—he must be a subject of greater extent and excellence than a completely divine or infinite person; the "monstrous absurdity" of the conclusion, notwithstanding. If you would avoid these difficulties, either of which is, I am persuaded, destructive of your theory of the person of Jesus Christ, you must admit, at once, that he consists of two Persons instead of one. Should you make this concession, I might be able, confusedly, to understand, although I should not be able to subscribe to your faith.

M. Should I make the concession, what would you infer from it?

P. I would infer that Jesus Christ, who is but one being, is, nevertheless two beings; for I can make no distinction between two intelligent persons, and two intelligent beings. I would infer that your mediator is but a mere man, and that your infinite atonement is but a finite and very limited thing. I would infer, also, that your Trinity is not a Trinity but a Quaternity. I would, moreover, infer—but I forbear—and ask only whether you believe that two persons are predicable of Jesus Christ?

M. I do not. My belief is, that he is but one person, yet that he is both God and man.

P. But if the Person of Jesus Christ is God, is that self same Person also man? If so, I should think, that God must be man, or that the same man must be God; nor do I see that the inference can be evaded. But can you believe—can you even conceive that a person can be God, and that very same person can, at the same time, be man? or that God and man can be but one and the same Being, or Person?

M. You distort, and wrest my meaning. You must know that I do not mean to say that God is man, and that man is God?

P. If you say that this is not your meaning, I will not question that you believe that your assertion is true. But if you believe, as you say you do, that the person of Jesus Christ is both God and man, I have not distorted your words, if I have your meaning. Nor do I know what their meaning is, or can be, if I have given them a misconstruction. Nor do I think, that you can fairly deny the construction I have given them, so long as you contend that the Person of Jesus Christ is God, and yet that his Person is man, unless you concede that the one person of Jesus Christ is two persons, or that the one person of Jesus Christ is partly God, and partly man. But this you will not do, after having, directly, or by implication, abandoned each hypothesis.

M. Your reasoning has but a remote bearing on the question, "Do all divine attributes belong to Jesus Christ?" I wish, therefore, that nothing more might be said respecting his metaphysical and complex character. If I can prove that all divine attributes belong to Jesus Christ, my object will be attained. And this, I am now prepared to attempt.

P. That my reasoning has but a remote bearing upon the question under consideration, I cannot admit, but I will not waste time in contending about it. I must say however, that if you are prepared to prove that all divine attributes belong to Jesus Christ, I am not prepared to appreciate your proof, for I know not what you would attempt to prove. Nor can I know this until you intelligibly and distinctly state your belief respecting the Person, or character of Jesus Christ. But I will listen to your arguments.

M. I will then attempt to prove the eternal existence of Jesus Christ, or that his existence had no beginning. Should I prove this fact, or that Jesus Christ is self-existent, you will admit, that one divine, and incommunicable attribute belongs to Him.

P. This I shall readily admit. But before you attempt the proof of the supposed fact, I wish you would tell me whether, by Jesus Christ, you intend his whole person, as it existed, during his ministry on earth, or as it now exists?

M. You cannot suppose that I believe his human nature to be self-existent and from eternity?

P. If not self-existent, when did it begin to exist?

M. In the reign of Augustus Cæsar, the Roman Emperor, somewhat less than two thousand years ago.

P. And this nature, you suppose, was then united to the divine nature of Jesus Christ, and not before?

M. This is my belief.

P. Do you believe that the human nature of Jesus Christ was so united to his divine, as to constitute one Person, and but one person?

M. This, I have repeatedly avowed as my belief.

P. Will you say, then, that the Person, the whole Person of Jesus Christ is self-existent?

M. I do not believe that his whole Person is self-existent; for his whole Person consists, as well of humanity, as of divinity.

P. Do you believe, then, that the Person of Jesus Christ is self-existent?

M. I believe that his divine nature is self-existent, and that, so far as this nature constitutes his Person, his Person is self-existent.

P. Such an answer is very far from being satisfactory. Jesus Christ is self-existent, or he is not. The Person of Jesus Christ, consequently, either is or is not self-existent, for the Person of Jesus Christ is not distinguishable from Jesus Christ himself. But if the Person of Jesus Christ is self-existent, his whole Person, so far as I can see, must be self-existent. On the other hand—if his whole Person is not self-existent; no part of it, I should think, can be self-existent. It is absurd to say of a person that he is self-existent, and yet that he is not self-existent. Nor do I think it less improper to say that a person is partly, self-existent, and yet that the very same person is partly, not self-existent; but created. Jesus Christ, or the Person of Jesus Christ, either is, or is not self-existen. Will you be so candid then as to say that you believe he is, or that he is not?

M. I must still say that I believe Jesus Christ is, in his Person, both divine and human—both God and man; and that, as God only, he is self-existent. If you do not understand my meaning, it is not in my power to give it a satisfactory explanation.

P. Let me ask, then, do you believe that Jesus Christ is the only self-existent God?

M. I believe that there is but one self-existent God.

P. Is this one self-existent God, Jesus Christ?

M. Separately considered, he is not; but considered as united to the Father, and the Holy Spirit, he is.

P. Does his union with the Father and the Holy Spirit destroy or impair his personal character?

M. No. He is a distinct Person, and will always be a distinct Person, his union with the Father, and the Holy Spirit, notwithstanding.

P. But if this union does not affect the personal character, or the Person of Jesus Christ, so as to add to his divine attributes, I do not see but he is as truly God, separately considered, as when considered in a state of union with the Father, and the Holy Spirit, and that he is, of course, separately considered, the self-existent God, according to your own concession.

M. If I have spoken unadvisedly, I must be permitted to correct myself by saying that Jesus Christ is neither the self-existent God, nor a self-existent God, either separately considered, or considered as united to the Father, and the Holy Spirit; but that he is a self-existent Person.

P. Do you believe that the Father and the Holy Spirit are, also, self-existent Persons?

M. As I believe that each of them is possessed of all divine attributes, I must believe that each is a self-existent Person.

P. Do you suppose that the self-existence of either, was dependent on, or occasioned by the self-existence of either of the others?

M. I do not. Self-existence is utterly inconsistent with dependence, or an occasional cause. It is absolutely causeless and independent.

P. The Father, the Son and the Holy Spirit, then, according to your theory, are three self-existent Persons—distinct Persons; each possessing, among other divine attributes, independence, and absolute self-existence. I must again ask you whether you can make any distinction, except in name, between three Persons of this character, and three Gods of the same character?

M. I think there is a difference—indeed there must be a difference, and a very wide difference, although it may not be in my power to show in what it consists.

P. That it is not in your power to show in what the supposed difference consists, I fully believe; and as fully do I believe that you can form no distinct conception of a single iota or point of difference or distinction. Believing, as I do, that none other than a nominal difference does, or can exist between a self-existent Person possessed of all divine attributes, and a self-existent God possessed of the same attributes, you must perceive that whatever arguments you may employ to prove the self-existence of Jesus Christ, I must regard as being employed to prove that Jesus Christ is the self-existent God, beside whom there is no other.

M. Regard the bearing and the object of my arguments as you may, they will be available to show that Jesus Christ is self-existent, whether his existence is to be called Person, or God. And most earnestly do I wish that you would no longer hinder me from bringing forward my arguments, by crowding me with question upon question, and by hedging up my way with difficulties and perplexities of your own creating.

P. I have proposed no question which I did not think pertinent, and intimately connected with the subject of our discussion. Nor have I thrown any difficulties and perplexities in your way, of my own creating; but such only as have grown out of your own theory. Nor are these the only difficulties and perplexities, which hedge up your way, and which ought to be removed before you bring forward your arguments. One or two of them I will endeavor to exhibit for your consideration. In order to this, I must still ask—whether self-existence implies immutability of existence or character?

M. It undoubtedly does.

P. If Jesus Christ, then, is self-existent, his existence, character, or Person is, you believe, necessarily unchangeable.

M. This, I firmly believe. He is "the same yesterday to-day and forever."

P. Must he not, then, have been a Person distinct from the Persons of the Father and of the Holy Spirit from eternity?

M. This, I think, ought to be admitted.

P. But was the Person of Jesus Christ, do you think, a complex person from eternity? Did it then consist of a human body, a "reasonable soul," and a divine Spirit?

M. No; but his divine nature has ever been the same.

P. My question, has not exclusive reference to your supposed divine nature of Jesus Christ, but to Jesus Christ himself, or to his personal character. The Person of Jesus Christ, consists, according to your theory, of a body, a human soul, and divine Spirit; and you have admitted that he existed personally, or as a distinct person from eternity. The question then is—has no change taken place in the Person of Jesus Christ? In other words—does he sustain now precisely the same personal character, that he sustained from eternity? His Person has undergone, according to your theory, an astonishing, and essential change—a change which cannot possibly be consistent with unchangeableness.

M. You well know, that in speaking of Jesus Christ as unchangeable, I speak of him as God, or of his divine nature, exclusively.

P. How should I know this?—When speaking of Jesus Christ, or of the Person of Jesus Christ, I certainly understand you to mean a complex person, consisting of a human, as well as of a divine nature; and, that the human nature of Jesus Christ is essential to his Person.

M. You could not have supposed, when I spoke of Jesus Christ as self-existent and immutable, that I could have spoken in reference to any other than his divine nature.

P. You believe, then that immutability belongs to Jesus Christ; but not to that which is essential to his Person, or to himself; for you admit that humanity is essential to his Person, or to himself. But if the Person of Jesus Christ be immutable, must not that also which is essential to his Person, be immutable? The fact is, that, according to your theory the Person of Jesus Christ has undergone very great and various changes. From a perfectly divine and uncompounded person, he was changed, somewhat more than eighteen hundred years ago, into a person compounded of a body, and human soul, and divine Spirit; and that his body and soul, from their birth, were continually changing for the space of more than thirty years. In other words, the human nature of Jesus Christ, which it seems, is essential to his Person, grew in stature and wisdom; was sustained by food and raiment; endured the pain of hunger and thirst; realized joy and sorrow; the passions of grief and indignation; was buffeted by distressing temptations, and finally died a painful and ignominious death; soon after which, his corporeal body was changed into a spiritual and glorified body.

Such have been the changes of the human nature of Jesus Christ. But as this nature is essential to his Person, and inseparably united to his divine nature, according to your concession, I see not but his whole Person must have realized changes. Indeed I know not that his biographers, in speaking of the Person of Jesus Christ ever intimate that they intend any thing less than his whole Person.

From these observations you must perceive, that whatever arguments you may employ to prove the self-existence of Jesus Christ, I shall regard as having reference to a Person or Being, who has undergone many and great changes—and such, as are utterly inconsistent with self-existence.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL REPORTS. NO. 8.

TEACHER'S VISITS.

With regard to visits much has been said in other reports with which I fully concur. Too much however cannot be said upon this branch of the duty of a Sunday School Teacher. The benefits derived from them are incalculable. In one visit to the parents of two pupils, I was greeted with the most cordial welcome, and, said the mother, in the course of a brief conversation, "If you knew how much happiness your visits have given us, I am sure you would come often; our little ones treasure up the conversation we hold together, and when any advice is given for their good, depend upon it they remember it, and profit by it; do come as often as you can, for our children are made so much happier by seeing you at their home." An invitation of this kind is irresistible, and every good teacher can bear testimony to its truth.

I took the first opportunity in company with our superintendant to call on the parents of each of my pupils. I must confess that these visits were something new to me, and I am convinced that I can do more in this way, to secure a punctual attendance of my class, than in any other. I have made frequent visits since and have always been well received. I have invited the parents to visit the school, that they might witness the manner in which it is conducted. In several instances they have attended, and expressed their gratitude, for the interest taken in their children, for the affectionate regard and sympathy manifested towards them, and more than all for the improvement of their dispositions and hearts under our instruction. I have the satisfaction of believing that my visits have been productive of good to the parents as well as to the children and myself.

I have universally found that the children come more punctually, better prepared with their lessons, conduct themselves with greater propriety—and are more attentive to the general exercises of the school, while this frequent intercourse is kept up with the family. Teachers, while this is a source of interest and profit to our pupils, let us not be weary in well doing. It is our duty while we are engaged in this important and holy office, to improve every opportunity, and every facility, which presents itself, to carry to our pupils more and more of that knowledge and spirit which fosters a desire for further attainments, and inspires their souls with hope and confidence in the promises of our blessed religion, and which prepares them for that high and holy communion with our heavenly Father, that he has promised to those who do righteously. Let us remember that every step we lead them upwards, advances us in the kingdom of heaven. This consideration, if there were no other, should stimulate us to greater industry and perseverance. W.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XXIV.

THE SAVIOR'S THRICE-REPEATED QUESTION TO PETER.

The Savior proposed this question to Peter between his resurrection and ascension, while standing on the shore of the Galilean lake.—On the morning of his resurrection, he commanded his disciples to repair to Galilee, where he promised to meet them. Seven of their number had now arrived at the Sea of Tiberias; and before ascending the mountain appointed, they devoted one night to fishing. This they seem to have done, in order to procure subsistence; but they were altogether unsuccessful: they caught nothing all night.

When morning came, they saw a man standing on the shore, about 300 feet or 20 rods distant, but they did not recognize his person. Then the stranger said to them: 'My children, have you any thing to eat?' They answered him, 'no.' Then he said to them: 'Cast the net on the right side of the vessel, and you will find.' They cast therefore, but were now unable to draw it, by reason of the multitude of fishes inclosed. Then that disciple whom Jesus loved, said to Peter: 'It is our master!' At this word, Peter girded on his upper garment which he had laid aside, and in the impatience of affection leapt overboard, and swam to the shore. The other six disciples followed in their small vessel, dragging the net with its miraculous draught of fishes.

Having now reached the land, they saw a fire of coals kindled there, and fish laid thereon, and bread. This fire and provision were doubtless the effect of Christ's supernatural power, and were designed to strengthen their faith in his resurrection. Then Jesus said to them: 'Bring some of the fishes, which you have now caught.' Simon Peter, always prompt, went back to the water, and drew the net to land, full of large fishes, a hundred and fifty-three; and notwithstanding the number, the net was not broken.

Then Jesus said to them: 'Come and take your morning refreshment.' Meantime none of the disciples ventured to ask him, 'Who art thou?' knowing that it was their master. Jesus then drew near, and, taking bread and fish, distributed among them.

So having refreshed themselves, Jesus said to Simon Peter: 'Simon, son of Jonas, lovest thou me more than these?' He answered, 'Yea, Lord; thou knowest that I love thee.' Jesus replied, 'Feed my lambs.' A second time he said, 'Simon, son of Jonas, lovest thou me?' He answered, 'Yea, master; thou knowest that I love thee.' Jesus replied, 'Feed my sheep:' that is, "guide, watch, defend them." A third time he said, Simon, son of Jonas, lovest thou me?' Peter, grieved at his asking this question the third time, answered, 'Master thou knowest all things; thou knowest, that I love thee.' Jesus replied, 'Feed my sheep.'

Having thus introduced this thrice-repeated question, I have two objects in view for the reader's consideration; to examine its import and to see what instruction we can derive from it.

1. What is the meaning of our Lord's inquiry? Both in the Greek original, and in our English version, the expression is ambiguous: it is susceptible of a three-fold interpretation. It may import, in the first place, something of this nature:—'Simon! do you love me, more than you love these, my disciples? Is your affection for me, your master, superior to what you feel for your companions?' This interpretation has no probability to support it: between Christ and his followers, there appears to have been no competition of regard,—no jealous impulse, no claim of rivalry. Infinitely superior was the Son of God to any such emotion.

Again: A second meaning may be of the following description:—'Simon! do you love me, more than these disciples of mine love me? Do you, as before my betrayal, consider yourself more ardently and resolutely attached to me, than they are?' This is the sense, in which the words are usually understood. By thus questioning Peter three times, the Savior is supposed to make allusion to his denying him the same number. It was both natural and profitable to remind him, in this gentle and most delicate manner, of his vehement self-confidence, and again to impress upon him the firmness and fortitude, indispensable to the Christian character.

Once more: There is a third import, of which this question is capable; and it is hardly inferior to the second in force and probability. The meaning to which I allude, supposes Jesus to make this inquiry:—'Simon! do you love me, more than you love these things, now under your eye? Do you love me, would you profess and preach the faith of the gospel, in preference to your worldly gains, your boat, your net, your employment as a fisherman, to which I see you have returned? You once forsook all and followed me, and your high hopes, your expectations of temporal aggrandizement, have been completely disappointed: do you still, notwithstanding your ambition is crushed to nothing, do you still cleave to your crucified Lord, in preference to all wordly distinction whatsoever?

To this question, three times proposed; proposed with the tenderness of heavenly reproof; proposed with a view to the future as well as to the past; Peter replies with his accustomed warmth of decision: 'Yea, Lord; thou knowest that I love thee: thou art acquainted with all my emotions, the most concealed feelings of my heart; thou knowest that I love thee.' The Savior enjoins: 'If you *do* feel, if you *do* cherish this affection for me, feed my lambs, feed my sheep, guard and defend my Christian flock.' *Show* your sincerity. Not only embrace the gospel yourself, but communicate to others, both young and old, its divine principles, hopes, and promises. Be it the aim of your remaining days,—days which are to be shortened by a violent death,—to follow, to imitate, to resemble me, your master and exemplar.'

Such was our Lord's appearance by the Lake of Tiberias;—such his interview with Peter, Thomas, Nathaniel, the sons of Zebedee; and two other disciples;—such his miracles of the fishes, the fire, and the provisions;—such his example of Christian reproof, so inimitably mild and affectionate.

To understand the exact import of scripture is very important, but this is only preliminary to the advantage we ought to derive from revelation. Many of us, I fear, are disposed to remain satisfied with *knowledge* of scripture truth. Reader, may you never be guilty of such injustice to yourself. Derive the best improvement in your power from this exposition of the Savior's inquiry, and I will inform you in my next number what *course of conduct* it has suggested to myself.

THE SABBATH.

The following is a statement lately made before the British House of Commons, by Dr Farre, who is a regular physician of great skill, and with the experience of thirty or forty years. It is a valuable document in favor of a Sabbath. —*Sab. Mag.*

I have been in the habit, during a great many years of considering the uses of the Sabbath, and of observing its abuses. The abuses are chiefly manifested in labor and dissipation. The use, medically speaking, is of a day of rest. In a theological sense, it is a day of holy rest, providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state. As a day of rest, I view it a day of compensation for the inadequate and restorative power, because if this once be lost his healing office is at an end. If I show you, from the physiological view of the question, that there are provisions in the laws of nature that correspond with the divine commandment, you will see from the analogy that "the Sabbath was made for man," as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man run down the circulation every day of his life; and the first general law of nature by which God (who is not only the giver but sustainer of human life,) prevents a man from destroying himself, is the alternating of day with night, that repose may succeed action. —But although the night, apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact by trying it on beasts of burden. Take that fine animal the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigor with which he performs his functions the other six days, that this rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigor of his mind, so that the injury of continued diurnal exertion and excitement, on his animal system is not so immediately apparent as it is in the brute; but in the long run he breaks down more suddenly; it abridges the length of his life, and that vigor of old age, which, (as to mere animal power) ought to be the object of its preservation.

I consider therefore, that in the bountiful provision of Providence for the preservation of human life, the sabbattical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties; if the preservation of life be admitted to be a duty and the premature destruction of it a suicidal act.—This is said simply as a physician, and without reference at all to the theological question; but if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and good will to man, you will perceive in this a source of renewed vigor to the mind and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy, but this I will say, that researches in physiology, of the working of Providence in nature, will establish the truth of revelation, and consequently show that the divine command is not to be considered as an arbitrary enactment, but as an appointment necessary to man.

[From the Boston Recorder.]

MISSIONARY MEETING AT PHILADELPHIA.

An united missionary meeting was held in the second Presbyterian church in Philadelphia, on Sabbath evening, 16th inst. preparatory to the departure for India, of missionaries of the American Board of Commissioners for Foreign Missions and of the Western Board of Foreign Missions. The missionaries of the former Society were the Rev. Miron Winslow and the Rev. Robert O. Dwight and their wives, destined to the Tamul mission; and of the latter society, the Rev. James McEwen, the Rev. James R. Campbell, and Messrs William S. Rogers, Jesse S. Jamieson, and Joseph Porter, with their wives, destined to northern India. Mr Winslow was returning to the field in which, as is well known, he had already spent fifteen years.

As both companies of these brethren were going out in the same ship, it was thought inexpedient to have two separate meetings. The missionaries therefore were all assembled in one place, with as many of their friends as could obtain an entrance. The following were the exercises. 1. Invocation, by Dr. Alexander of Princeton, and singing. 2. An explanation of the nature and objects of the meeting, by Mr Anderson, one of the Secretaries of the American Board. 3. The propounding of certain questions to the missionaries, by the Secretaries of their societies, relative to their fixedness of purpose to devote themselves to the work of the Lord among the heathen, and their intention to conform to the rules and regulations of their respective institutions. 4. Prayer, by Dr Cuyler, pastor of the second Presbyterian church. 5. Instructions to the missionaries of the Western Board, by Mr Swift, the Secretary of that Board. 6. The singing of the farewell missionary hymn, by the missionaries. 7. A valedictory address to the people, by Mr Winslow of the Tamul mission. 8. An address, by Dr Alexander. 9. Prayer, by the Rev. Mr Tate, of Pennsylvania, singing, and benediction.

The house was excessively thronged, and hundreds went away, not being able to gain admittance. The services were impressive. At the close, a collection of $224 was taken up in aid of the missions of the Western Board.

The missionaries left the city on Monday at one o'clock P. M., in the steamboat for New Castle, where they were to embark in the ship Charles Wharton, a commodious vessel, commanded by Capt. Dolby. She is to touch at Madras, and there leave the brethren of the Tamul mission, and then will proceed with the others to Calcutta.

It was evidently delightful to the good people of Philadelphia, amid the jarrings of their ecclesiastical and theological controversies, which are just now at their height, to have an object around which they could discern and feel the peaceful spirit of their Savior.

CHURCH OF CHRIST.

"At the first promulgation of the gospel, all who professed firmly to believe, that Jesus was the only redeemer of mankind, and who promised to lead a holy life conformable to the religion he taught, were received immediately among the disciples of Christ: nor did a more full instruction in the principles of Christianity precede their baptism; but followed after it."—*Murdock's Mosheim.* Upon a careful examination of the historyof the first Christian churches, as given in the Acts of the apostles, and in the Epistles, we find, that a public profession of faith in the simple fact, that Jesus was the Christ or the Son of God, was the only condition required, in order to a full participation of all the ordinances and privileges of the church. Doubtless this profession was understood to imply a moral reformation, and a disposition to conform, in temper and conduct, to the precepts of Christ, so far as they were made to understand them. The profession of the Eunuch, "I believe that Jesus Christ is the Son of God," was considered by Philip as sufficiently qualifying him for initiation into the church, and accordingly he baptized him. The three thousand on the day of Pentecost—five thousand a few days after—the people of Samaria, among whom was Simon the sorcerer—the jailor, &c. were all received by baptism into the church, upon the simple profession of faith in Christ as the son of God.

That the profession of faith in this single truth, was considered a sufficient qualification for admission into the primitive churches, is further evident from the whole tenor, or uniform current of argumentation which distinguished the preaching of the apostles, and their coadju-

tors. The single aim of Peter on the day of Pentecost, of Philis in Samaria, and Paul among the Gentiles, was to prove that Jesus, who was crucified, was indeed the Christ. Thus, Peter is said to have summed up his argument, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye, have crucified, both Lord and Christ" —Of Philip it is said, that he "went down to the city of Samaria, and preached Christ unto them"—and of the apostles to the Gentiles it is written, that he increased the more in strength, and confounded the Jews which dwelt at Damascus, that this is *very Christ*—Again, at "Thessalonica, where was a synagogue of the Jews: Paul *as his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, affirming and alledging, that Christ must needs have suffered, and risen again from the dead; and that [therefore] *this Jesus*, whom I preach unto you, *is Christ*." Again, at Athens, he was accused of being "a setter forth of strange gods: because he preached unto them *Jesus* and the resurrection" as proof of his divine mission and Messiahship— Again, at Corinth, he "reasoned in the synagogue every Sabbath day, and persuaded the Jews and the Greeks, that *Jesus was Christ*"— And again, at Rome, "he persuaded them concerning *Jesus*, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not." So with Apollos at Ephesus, it is said, that "he mightily convinced the Jews, and that publicly, showing by the Scriptures that *Jesus was Christ*."

The uniform design of the primitive misisters, as presented in the specimens of their preaching which are given in the Acts of the Apostles, was unquestionably to prove the Messiahship of the crucified Jesus; and though other truths, connected with this were introduced in the course of their addresses, the obvious and only design was to employ them as corroborative of the one great point which they were endeavoring to estabiish, and not to sustain them as separate truths, or inferences from this. When it is said by the inspired historian, (a fact which occurred in almost every place where the apostles preached,) that "some believed and some believed not"—the faith and unbelief both referred simply to the great fact, that Jesus was the Christ, the Son of the living God—and it was the public admission of this truth, by the primitive Christians, wnich constituted and gave them the name of *believers*, and a full membership of the Christian duties.

We have no reason to believe, that the apostles knew positively who were cordial, genuine believers, and who were not, except in a very few instances, and then only by special revelation. They received Ananias and Sapphira, Simon the sorcerer, and many false brethren who crept in unawares, as true believers; but afterwards discovered that they had mistaken the true character of these persons. Besides, it is evident that they never entered into a personal examination of the professed converts before receiving them into the church, except in regard to the grand and all-absorbing theme of their preaching, viz. "that Jesus was the Christ." For instance: on the day of Pentecost, three thousand were added to the church—now it does not seem possible that so great a number of persons could have given, or were required to give a relation of their religious experience, in the brief space of half a day, or that the apostles could have entered into a personal examination of all these individuals separately, in regard to the evidences of their conversion. So with the five thousand who were recognized as believers in another day, a short time after; and so with all the primitve believers, of whom we have any history. No doubt, most of them were perfectly convinced intellectually, of the truth which the apostles preached—their hearts also were greatly affected with this truth, and in making a public profession of their faith, they were doubtless, as a whole, perfectly sincere— still, whether there was any real, thorough, and permanent change wrought in their hearts, such as laid a foundation for a sure hope of their future perseverence in the truth, we think was a question with the apostles, and which they could not settle. Their subsequent history proves, that they stood greatly in doubt of very many of them.—*Perfectionist.*

CHRISTIAN REGISTER.

BOSTON, DECEMBER 5, 1835.

PRISON DISCIPLINE SOCIETY.

The fourth subject in the Report of the Board of Managers is

COUNTY PRISONS.

The condition of these was minutely described in the Report of the preceding year; but facts enough are stated in the present Report, to show that the attention given to this subject by the society, through its Secretary, is not yet a superfluous charity. The neglect and abuses which would never have been corrected by the intervention of casual benevolence, have been much diminished by the exposures of the General Secretary, and we trust that they will in the end be wholly corrected, or at least that the exceptions will be such only as need merely be made known, in order that the abuses may be done away.

The following contrasted description, for example, between the prison in Middlebury, Vermont, and that of Burlington in the same state, will lead to reform, we should think, from very shame, if no higher motive should produce the effect.

In the prison at Middlebury we are told, "the only apartment used in Sept. 1834, and for seven years previous, for men condemned or uncondemned, old or young, was the dungeon, ten feet by twelve; with no window or orifice through the outer wall, except one for the stove-pipe and another about four inches by two." It appears that, not long before the Secretary's visit, five men were confined in that little dark box, at the same time. For the accommodation of how many persons it is thought to be sufficiently capacious, by those who have the oversight of the prison, we are not told; but we are so much pleased with the following remark of Mr Dwight, the Secretary, relating to the prison, that we cannot forbear quoting it. He speaks from his own observation, more than a year ago:

The evils were such, that, if it were known to the good people in Middlebury, that a similar dark hole was in actual existence, and had been for a term of years, in Calcutta, and could probably be purified and enlightened by sending a missionary for that purpose, his outfit might probably be immediately furnished, and his support secured, in that village, so well known for intelligent kindness and benevolence.

The county prison in Burlington, we are informed, "is a striking contrast to that in Middlebury; showing how much can be done in prison for purification by a little benevolent care."

We do not plead for any extraordinary indulgences in prison. Let every thing be done for abstinence and economy, that is consistent with humanity and with the health of the prisoner. Let discipline be as strict as is necessary to secure respect and obedience. We plead for no luxuries for the body, but reasonable warmth, ventilation and cleanliness; and these are good for body and mind too. A similar difference to that which we have noticed above, exists, says Mr Dwight, or did exist between the prisons of Montreal and Quebec. The old jail at Montreal, a year ago, was a vile place, extremely crowded and filthy; but that at Quebec, on the other hand, is cleanly and well managed. The difference is owing to the inspection and friendly visits of those who are alive to human suffering.

It is found every where that negligence takes place in prisons, where neither individuals impelled by their benevolence and ardor, nor voluntary associations formed for the express object, look into these abodes of wretchedness. It is so, not because governments have no feeling upon such matters, not because its public officers and keepers of jails are cruel; but because the tenants of prisons are not usually from their former habits apt to make demands for what belongs to the outward decencies of life, and because a great part of mankind need perpetual prompting from without, or a very audible voice from conscience within, to make them do all that ought to be done.

The work for which the Prison Discipline Society was specially formed, is not therefore done and probably never will be. We pray that it may prosper, and do all that humanity demands for a part of our race, whom it is no sickly sensibility to look upon with compassion; who, though criminal, are not, it may be, more criminal than some whom we daily meet, living at ease, and receiving outward tokens of civility if not of respect.

HOUSES OF REFUGE AND REFORMATION.

The Boston House of Reformation, The Boston Farm School, and the House of Refuge in Philadelphia are briefly noticed; but most of the space taken up with this subject, is filled with a very instructive and affecting account of the "Berlin Penitentiary, or, as it would be called in the United States, House of Refuge." This account is given in an "Extract of a Letter to Dr Julius, [who is still in the United States] on the Discipline of the Berlin Penitentiary, by D. T. Kopf, Superintendant of that Institution; translated from the German."

The following simple rules for the self-government of the neglected children who are sent to the institution, and for the superintending vigilance of their master, appear to be founded in wisdom.

"Relate to none of your schoolmates any particulars of your former life, and ask none of them the reason of their admission here."

"Observe the behavior of the other boys; you will see that they never speak but in answer to a question; that they obey their instructers silently, manifest diligence and perseverance in labor, never leave their places without permission, never lie nor steal, confess their faults, receive every word of instruction with a childlike heart, and are uniformly neat and cheerful." Let your conduct be the same.

"Should any child teaze or question you, disturb you in singing or prayer, or attempt to influence you to do wrong, inform your teacher immediately."

"Think constantly of God, and make it your earnest object to become a pious child."

When this is done, and the boy has pledged himself, by giving me his hand, to obey the rules, I lead him into the midst of the best pupils, and appoint him his task.

In the school hours immediately succeeding, especial reference is made to his admission, and he is commended with heartfelt prayer to the favor of God.

From four to eight weeks afterwards, he is constantly watched; and I endeavor, if possible, to converse with him every day privately, to learn exactly the state of his heart, and to counteract his besetting sins.'

The instruction embraces not only what is called a common school education, but, to some extent, drawing and mathematics, the outlines of astronomy, chronology and music, which last we hardly need name as an object of attention, in speaking of a German school of any class. Religion is also a prominent part of instruction, apart from its practical, outward duties; and the daily studies are such, in many respects, as have a religious tendency. Several teachers are employed under the superintendant, and it is regarded in this way, as a good school for the rearing of teachers, who are hereafter to have the sole or chief discipline of schools.

At a suitable time the boys are put under masters to learn trades of their own choosing, or which are selected for them; and "the master pledges himself to allow the boy to visit the Sabbath School regularly from two to six o'clock in the afternoon" and also to inform the superintendant of such faults as require admonition, so that it may be applied in a way to produce the best influence. But the attempt to apply the salutary influences of the school to apprentices is often unavailing, partly through the remissness of masters. Besides, the boys who are set free from the moral restraints of the school, are, most of them, "such as have caused other institutions, magistrates, and even parents to doubt whether their reformation were possible. Consequently, it is justly remarked by Mr Kopf, the superintendant of the school of which we are speaking, that "such an institution is incomplete without a secondary establishment, which should consist of master mechanics, with whom the pupils could exercise their trades during their residence here."

We have been highly gratified with this Letter of Mr Kopf, not only for the lessons it imparts for correcting juvenile waywardness and perverseness, but for the truly Christian temper which pervades the whole. Some examples are given of the effect of religious instructions, imparted with gentleness and love, to show that such instructions may be expected to be followed by the fruits, which they are intended to produce.

EVANGELICAL SOCIETY OF GENEVA.

From the correspondent of the New York Observer in France, we learn that the Annual Meeting of the Evangelical Society and of the School of Theology in Geneva was held, while the jubilee of the Reformation was celebrated by the company of Pastors and delegations from other churches. The Anniversary meetings of the Evangelical Society were fixed at that time with the expectation of assembling a greater number of friends and brethren, and there were present, "Christians of various Countries, and representatives of a great number of Christian Societies of France and Switzerland." The cause of Protestantism is represented to be flourishing and churches upon evangelical principles to be gaining ground. The Society's missionaries have traversed ten of the French Departments during the last year, and they have obtained more constant auditories instead of the hearers which had before attended from curiosity.

Laborers it is said are needed by hundreds and thousands; but the School of Theology has had but twenty five students during the year, four of whom have entered the ministry.

Mr *Grand Pierre*, delegate of the Evangelical Society of France, uttered strong expressions of delight at what was doing among the so-called evangelical party, and by pretty manifest implication declared his sense of the worthlessness of what was going on at the jubilee of the Geneva Church.

"In judging of you at a distance," said he to the members of the society of Geneva, "I was mistaken; I thought I saw in your doings a little precipitation. But having come and seen, I understand you. What you have done, you ought to have done. The jubilee of the reformation, I find *here*, because here, in this meeting, I see the faith of the reformers, the spirit of the reformers, the works of the reformers. It is not enough, in celebrating the reformation, to strike medals, compose national songs, and publish eulogies; the fruits of the reformation must be shown. These fruits I find here; I see them in this school of theology, where the great doctrines of the reformation are faithfully taught; I see them also in this work of colportage, and evangelization in France, a work like that which was done in Geneva three hundred years ago. Here lastly, I see *brethren*. We have no controversy, no disputes with each other; we are all agreed; we all embrace each other in Christ, our God and Savior." The speaker closed his address with wishes for the success of the Evangelical Society.

We may here add the substance of what a "travelling correspondent" of the *Observer* says respecting the present state of religion in Geneva. For many years previous to 1810 a departure from the fundamental doctrines of the Gospel, as they are called by Calvinists, is represented to have been almost universal in the Genevan Churches. They kept up all the outward observances of Christianity, but were destitute of the inward power (perhaps the *peculiar doctrines*, certain forms of words), and darkness settled upon the people. During this time however it is conceded (and it is a remarkable fact, considering the total eclipse of all true religion) that a large portion of the adults were communicants, the children were baptized, the churches were filled, especially on Communion days, in Geneva and throughout the Canton, and the external morality, that is the moral character of the people, was "far beyond that of almost any city of France, or indeed most cities of the continent;" and there was "apparently much of the form of religion." And why not really; why not judge them by their fruits? The only evidence adduced to show the degeneracy of the clergy and people is, that religion was less a business, that prayer meetings were not held; that the clergy though erudite and moral men labored not zealously for the conversion and salvation of souls. Now all this is easily understood, and the whole meaning of it, rightly interpreted is, that the clergy did not use the same technical language as those do who call themselves evangelical, though they probably use quite as much of the language and of the teachings of the writings of the evangelists.

The small beginnings of a revival of what are termed the doctrines of grace, were perceived in 1810. A little assembly of the Moravian brethren remained, around whom gathered those who could find no spiritual nourishment in "the frigid and christless worship of the established churches." This band increased and became strengthened, till in 1817 those who formed it seceded from the established Church, and assumed or acquired the title of the *New Church*. The seceders have since increased, have shown a laudable zeal, and have furnished their full share of pious and devoted ministers and missionaries.

The Evangelical Society of which we have spoken above was formed about four years since, the object of which is "the Evangelization of France." A Theological Institution has been established by its means in Geneva. This, it is said, "it was compelled to do, since, for a long time, the theologic department of the Academy which Calvin founded, has been possessed, and is likely to be long retained, by men who teach doctrines widely different from those of the Reformation." The school is divided into two departments, the preparatory, and the theological department. In the theogolical department there are five professors, and in August last there were, in these two departments, 22 students. We have thus given the substance of what is called "the revival of true religion in Geneva;" and the Geneva Church continues to maintain what its members regard to be the true religion. It is said at the close of the letter to which we are indebted for our statements, that "there is reason to believe that the number of evangelical ministers, in all Switzerland, is at least two hundred. Twenty years ago there were very few—perhaps not ten."

WHAT HAVE UNITARIANS DONE?

A personal friend of ours who is also a friend to the Register, has directed our attention to several Letters printed in the *Christian Monitor*, Brooklyn, Con. by Mr May, the Editor of that paper, which was some time since discontinued. They were printed under the title placed above. They will be acceptable, we doubt not, to our readers. They furnish some facts which may be unknown to many, and call some things to recollection which may have escaped the memory of those who once knew them. The occasion that gave rise to the Letters is sufficiently explained by the author in his introduction to the first which was written in Feb. 1833.

LETTER TO REV. MR DICKINSON.

No. I.

DEAR SIR,—In the course of our brief conversation, on the morning of your departure from Brooklyn, you asked me, with a good deal of point, "what have Unitarians done for Christ?" It is, said you, my greatest objection to Unitarians, that they have done nothing, and seem to be doing nothing in the cause of the gospel.

My feelings were too much disturbed at the moment to answer you as I wished; nor was there sufficient time for me then to make a full reply to your inquiry. But as those persons who heard what you said to me, and as many others in this community, besides them and yourself, undoubtedly suppose your question cannot be answered at all to the honor of Unitarians, or their faith, I must beg leave to be heard.

I shall readily acknowledge that *as a sect* we have done little or nothing. How could we have done much? We have nothing like a general organization. Every unitarian society is perfectly independent—It has not yet come to be a matter of course that all churches and individuals that claim to be of *us* will act with us in certain concerted measures. We agree in no one point more fully than in this, that we all have a right to differ from one another. And there has been from the first a great dread of sectarianism among us. It has been the ardent wish and unfeigned endeavor, of very many, to separate as little as possible from our brethren of other denominations; to act with them on all occasions, and in behalf of all good projects, so far as this has been practicable without compromising what we believe to be true or right. There has been, and still is a great reluctance among Unitarians to join in the pursuance of plans which aim only at the promotion of Unitarianism. I well remember that the formation of the American Unitarian Association was seriously objected to, by many highly respectable ministers and laymen on the ground that it might foster a sectarian spirit among us. There are still many who withhold themselves from it, for the same reason.

Unitarians however have not been, and are not more slow than others to do good as they have opportunity and ability. In Boston and its vicinity they are wealthy, and they are bountiful too. They have given within a few years twenty or thirty thousand dollars to aid feeble societies in various parts of the country; they have established a Divinity School at Cambridge; and borne the principal part of the expense of the American Unitarian Association. But what, I would ask you to say sir, what is *the general* character of the citizens of Boston for moral and philanthropic enterprise? Is there a community in the world to be compared with it? And when has so much been done even there as within the last thirty years? From President Quincy's Address on the 17th of September 1830, I learn that during the period just named, the citizens of that Metropolis have given nearly *two millions of dollars* towards objects of a moral, religious or literary character; and all this exclusive of their large annual expenditures for the support of their ministers and Churches, and the education of their children. Now, Sir, it is precisely within the last thirty years that Unitarianism has come to be prevalent there. This fact alone shows that the dissemination of our religious sentiments in a community does not check the flow of private benevolence, nor weaken the supports of public moral and religious institutions. There are thirteen Unitarian Churches in Boston, some of them among the largest in the city.—Four of them have been gathered within twelve years. No other denomination of Christians have half so many there. It will not be denied then by any one, I trust, that the ascendant influence in Boston is in the hands of Unitarians. Now Sir, does not the fact I have mentioned prove that this influence has been favorable to benevolent enterprises, and religious institutions? Certainly this is the obvious inference from the fact; and can be averted only by showing that the Unitarians in Boston do not support their own religious institutions as well as other Christians, and that they are not as ready as others to contribute of their abundance to public and private objects of charity. But this I do not believe their bitterest opponents will attempt to show. I have had occasion to say in a previous number of this paper, and I dare to say again, that it is a fact, which no one acquainted with the charities of Boston will venture to deny, that the Unitarians have given, and do give as much as their orthodox brethren, if not more, to *all* benevolent and Christian projects which are not sectarian. If you, Sir, or any one else can prove to the contrary, you may expose your proof in the columns of this paper; for I wish only that the truth on this, as on every other subject should prevail. If it can be made to appear that those, who have heartily embraced our views of Christ and Christianity, have become in consequence less pious, benevolent and philanthropic than others, then shall I be fully persuaded there is an essential defect in our faith; for I am not so sure of the truth of any doctrine of the gospel, as I am of this that the true faith is *that which worketh by love*. There may be many who call themselves Unitarians, and evince considerable zeal in the behalf of Unitarians, who yet know little of the distinctive principles of the system, and feel none of their power. But Sir, are there not false professors in other churches, aye even in your own? Is it not one of the greatest evils of sectarianism, that some individuals whose goodness is very questionable, do, through the influence of their wealth, their talents, their assurrance, or their zeal, acquire a prominence in their several denominations, which they could never have attained, if their worth were estimated by the true tests of Christian character? It would obviously be unfair to judge of either of the sects, altogether from the characters and conduct of such ones.

What are the principles advocated by Unitarians, and what is the influence of these principles upon those who govern themselves by them? It has been my happiness to know many of another faith who I believe were real Christians; but never have I known any who evinced more fervent, filial piety and a more self-sacrificing benevolence than some who have embraced Unitarianism in its simplest form. This it is which sustains my confidence in these doctrines, quite as much as the plain testimony of the sacred scriptures to their truth. I see and lament the bad temper evinced, and the unworthy measures pursued by too many Unitarians, as much I do the faults of my orthodox brethren; but I am notwithstanding fully persuaded that Unitarianism is much more accordant, than any other system of faith, with "the truth as it is in Jesus;" and that under the influence of this simple, uncorrupt Christianity, men are yet to be brought to a nearer resemblance to the Son of God, than has yet been attained by any. Therefore am I willing to bear the reproach which is every where, but in Connecticut especially, poured upon a Unitarian.

As I have not time to copy and condense my thoughts, and as I have much more to say upon this topic, I shall address you again.

Respectfully yours,

SAM'L J. MAY.

MANUAL LABOR SCHOOLS.

We have taken notice, in general, of schools connecting Manual labor with a system of useful study, which have come to our knowledge but which are as yet matters of experiment among us, though the experiment, so far as we have been able to determine, promises well.—What we now want is more facts and details. The following account of a school of the class mentioned above, is from the Christian Watchman. The school is near us and made nearer, if we may so speak, by the great triumph of Art in the mode of conveyance to it.

WORCESTER MANUAL LABOR HIGH SCHOOL.

We had the satisfaction of attending during the past week the Quarterly Examination of this school, and were much gratified with its appearance. The teachers are, Mr Silas Bailey, a late graduate of Brown University, Principal, and Mr Rhodes B. Chapman, Assistant. The number of pupils the last term, was between fifty and sixty, and are for the most part young men, (a considerable number of whom are pious) who are in course of preparation for College, or in the higher branches of an English education. The Examination evinced that the pupils generally had been very diligent, and that the instruction had been minute and thorough. The government of the school, we know to be strictly parental, but very decided, and in its moral influences, we believe it to be just such as every discerning parent must wish to have exercised over his child.

This school is in its infancy, having been in progress only about 18 months. It is under the patronage of the Baptist denomination, but is as yet but partially endowed. The site of the Institution is about one fourth of a mile from the village, on the turnpike leading from Worcester to Hartford. On this eminence, the Trustees purchased sixty acres of land, which is said to be of as fine a soil as any in the town. Upon this lot, a steward's house and all necessary outbuildings, and a Seminary building have been erected and completed, at an expense of about seven thousand dollars. The land cost originally about four thousand, but such has been the extraordinary rise of real estate in that place, that this lot of land would now sell, we are told, for an amount equal to its original cost, added to the cost of all the buildings that have been erected upon it. Thus, as will readily be seen, a very handsome beginning has been made in the pursuit of a most desirable object. This school is designed to be one of a high order, not so much for the accommodation of the town of Worcester, which has already provided for the education of its youth beyond almost any town in the Commonwealth, as for the neighboring towns, and for any who may resort to it from a distance. No location could be finer—having a rail road from Boston to Worcester, it is brought within a two hours' ride of this city, and when the Norwich and Worcester Rail Road shall have been completed, it will be within a few hours' travel of the city of New York. Of the importance of this, and similar schools, we shall speak hereafter. In relation to this school, we have only to add, that had we a son to send, it affords just such opportunities as we should wish him to enjoy.

BRADFORD'S HISTORY OF MASSACHUSETTS.

We spoke of this work soon after it was published, in terms of similar commendation to those which will be found below. We are happy to add this testimony to its value given by one who has examined it with far greater care than we were able to do, by one who, from a far greater familiarity and more accurate acquaintance with the history of this Commonwealth (from its first colonization to the present time) than we can pretend to, is much more competent to pronounce an opinion upon Mr Bradford's work than we are.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—I have lately perused with much interest the 'HISTORY OF MASSACHUSETTS, for two hundred years, from 1620 to 1820,' in 480 pages, 8vo. by Alden Bradford, Esq.

Mr Bradford has enjoyed singular advantages, of which he has faithfully availed himself, in preparing this work. A descendant from Governor Bradford, in the Old Colony, and a founder of the Pilgrim Society, in Plymouth, of which he is President, he has long cherished the design of writing a comprehensive and succinct history of his native State.

From his connexion with Plymouth her copious and accurate records are familiar to him; and as Secretary of the Commonwealth, for several years, and a member of the Massachusetts Historical Society, he has had ready access to the multifarious documents in the office of the former, and to the abundant materials in the Library of the latter.

He accordingly published a History of Massachusetts from 1764 to 1820, in three volumes; the first volume, in 1822; the second, in 1825; the third, in 1829, containing in the whole 1117 pages.

As the past Histories of this State are either so small as to be very defective, or so large, as to be too voluminous and expensive for common use, a learned friend, knowing the qualifications of Mr Bradford to write a good history of this Commonwealth, expressed the wish, that he would compile such a one within moderate limits. In compliance with this suggestion, he has published, during the current year, the work under consideration.

He has taken notice of all the leading events, which transpired in the Commonwealth, within the period described. No portion important to be known is omitted, none disproportionately magnified; none unreasonably neglected.

The author appears to have availed himself of standard authorities, though they are not enumerated with a tedious minuteness.

Indeed it may be safely asserted, that no work extant gives a history of the Commonwealth so well adapted to its professed objects.

It is confidently believed, that it would form an excellent manual for academies; and that the abridgement, which the author proposes, might be very useful for our common schools.

It is therefore earnestly hoped, that all, who feel an interest in such a work, and a desire, that the inhabitants of this Commonwealth should become familiar with its general history, would examine it for themselves.

CLERICUS SEXAGENARIUS.

SLAVERY. BY WILLIAM E. CHANNING

The design of this work is "to aid the reader in forming a just moral judgment of slavery,' and this the author thinks is rendered more rather than less necessary by the excited state of public feeling upon the subject, while the public mind is so unsettled and obscured in regard to it.

Dr Channing's first proposition is "that man cannot be justly held and used as property," and his second is akin to it; namely, "that man has sacred and infallible rights, of which slavery is an infraction."

These propositions, we believe, are, in the abstract, almost universally assented to wherever slavery does not exist. But they are illustrated by the author in a manner suited to make a deep impression where slavery does exist; upon the minds of those who are placed in the unhappy relation of masters. Having established the two propositions irrefutably, as we think, so far as they relate to the rights of the slave the author regards it as due to himself and to the holders of slaves to make some "Explanations." From these we cannot forbear to make an extract.

"I have endeavored to show in the preceding sections that slavery is a violation of sacred rights, the infliction of a great wrong. And here a question arises. It may be asked whether, by this language, I intend to fasten on the slave-holder the charge of peculiar guilt. On this point great explicitness is a duty. Sympathy with the slave has often degenerated into injustice towards the master. I wish it then, to be understood, that, in ranking slavery among the greatest wrongs, I speak of the injury endured by the slave, and not of the character of the master. These are distinct points. The former does not determine the latter. The wrong is the same to the slave, from whatever motive or spirit it may be inflicted. But this motive or spirit determines wholly the character of him who inflicts it. Because a great injury is done to another, it does not follow that he who does it is a depraved man; for he may do it unconsciously, and, still more, may do it in the belief that he confers a good. We have learned little of moral science and of human nature, if we do not know that guilt is to be measured, not by the outward act, but by unfaithfulness to conscience; and that the consciences of men are often darkened by education, and other inauspicious influences. All men have partial consciences, or want comprehension of some duties. All partake, in a measure, of the errors of the community in which they live. Some are betrayed into moral mistakes by the very force with which conscience acts in regard to some particular duty. As the intellect, in grasping one truth, often loses its hold of others, and by giving itself up to one idea, falls into exaggeration; so the moral sense, in seizing on a particular exercise of philanthropy, forgets other duties, and will even violate many important precepts in its passionate eagerness to carry one to perfection. Innumerable illustrations may be given of the liableness of men to moral error. The practice, which strikes one man with horror, may seem to another, who was born and brought up in the midst of it, not only innocent, but meritorious. We must judge others, not by our light, but by their own. We must take their place, and consider what allowance we in their position might justly expect. Our ancestors at the North were concerned in the slave-trade. Some of us can recollect individuals of the colored race, who were torn from Africa, and grew old under our parental roofs. Our ancestors committed a deed now branded as piracy. Were they, therefore, the offscouring of the earth? Were not some of them among the best of their times? The administration of religion in almost all past ages has been a violation of the sacred rights of conscience. How many sects have persecuted and shed blood! Were their members, therefore, monsters of depravity? The history of our race is made up of wrongs, many of which were committed without a suspicion of their true character, and many from an urgent sense of duty. A man born among slaves, accustomed to this relation from his birth, taught its necessity by venerated parents, associating it with all whom he reveres, and too familiar with its evils to see and feel their magnitude, can hardly be expected to look on slavery as it appears to more impartial and distant observers. Let it not be said that when new light is offered him he is criminal in rejecting it. Are we all willing to receive new light? Can we wonder that such a man should be slow to be convinced of the criminality of an abuse sanctioned by prescription, and which has so interwoven itself with all the habits

mployments, and economy of life, that he can ardly conceive of the existence of society without *this* all-pervading element? May he not e true to his convictions of duty in other relaions though he grievously err in this? If, indeed, through cupidity and selfishness, he stifle he monitions of conscience, warp his judgment, nd repel the light, he incurs great guilt. If he rant virtue to resolve on doing right, though at he loss of every slave, he incurs great guilt. ut who of us can look into his heart? To hom are the secret workings there revealed?

Still more. There are masters who have hrown off the natural prejudices of their posiion, who see slavery as it is, and who hold the slave chiefly, if not wholly, from *disinterested* considerations; and these deserve great praise. They deplore and abhor the institution; but believing that partial emancipation, in the present condition of society, would bring unmixed evil on bond and free, they *think* themselves bound o continue the relation, until it shall be dissolved by comprehensive and systematic measures of the state. There are many of them who would shudder as much as we at reducing a freeman to bondage, but who are appalled by what seem to them the perils and difficulties of liberating multitudes, born and brought up to that condition. There are many, who, nominally holding the slave as property, still hold him for his own good and for the public order, and would blush to retain him on other grounds. Are such men to be set down among the unprincipled? Am I told that by these remarks I extenuate slavery? I reply, slavery is still a heavy yoke, and strips man of his dearest rights, master's character what it may. Slavery ess a curse, because long use may have most, who support it, to its evils. Its e is still blighting, though conscientiousld. Absolute monarchy is still a scourge, among despots there have been good It is possible to abhor and oppose bad ons, and yet to abstain from indiscriminate condemnation of those who cling to them, and even to see in their ranks greater virtue than in ourselves. It is true, and ought to be cheerfully acknowledged, that in the slave-holding States may be found some of the greatest names of our history, and, what is still more important, bright examples of private virtue and Christian love."

Slave-holders of an opposite character, the purely selfish and unfeeling, are spoken of with due severity.

The *Evils of Slavery* form a substantial part of the volume. We will not undertake to describe the manner in which this division of the subject is treated, nor to extract any portion of it. Without exaggeration without any coloring except such as the portraiture receives from a hand guided by the inexpressible warmth of a benevolent heart and far reaching mind, there is a power in the execution seldom reached upon any subject. We often read unmoved what is pointed out to us as eloquent; but here we are affected by an outpouring, a stream of natural, simple eloquence (and true eloquence can be no other) which is rarely equalled. It ought to go into the hands of every slave-holder. It is impossible that he should repel such a view of the subject; impossible that any bad passions can be excited by it in the breast of any thinking, reasonable man.

We can say nothing at present upon the remaining topics; namely, upon what we learn from Scripture upon this subject—the means of removing Slavery—abolitionism—and the duties of free States in relation to slavery.

Doubtless the work will attract much attention, and circumstances may lead us to recur to it again, not for the sake of producing excitement, but (as we shall ever aim in concurrence with the views of the author) for calm discussion.

DISCOURSE ON PROPHECY AS AN EVIDENCE OF CHRISTIANITY. BY CHARLES W. UPHAM.

Mr Upham feels no alarm at the difficulty which some theologians find in applying any of the prophecies of the Old Testament to Jesus the Messiah, in their particulars or details; though he does not himself feel the same difficulties, or even acknowledge that the notion of a double sense is groundless. It appears to us however, that some of the analogies by which he illustrates and supports that mode of interpreting prophecy, though ingenious, is too remote, and not satisfactory. But allowing for argument's sake that the prophets were not inspired and that their predictions strictly speaking are not applicable to Jesus the Messiah, still Mr Upham maintains that the reign of the Messiah whom we acknowledge, stands upon prophetic ground that cannot be shaken.

The great prophecy upon which Christianity rests is founded in the fact that, ages before the birth of Jesus of Nazareth, an expectation had been made to prevail that such a person would in due time make his appearance on the earth.

This proposition is supported in a learned, able and, we think, convincing manner.

In a part of this Discourse the evidences of the genuineness and authenticity of the sacred writings, are clearly and fully presented. We recommend the Discourse to all who would know the grounds of their faith and particularly to the young for whose benefit it was prepared.

To the Editor of the Register and Observer.

The author of "A Pastor's Letter," noticed with so much kindness in your last, would take this occasion to observe, that the second paragraph, and a part of the first, copied into your paper with approbation, are quotations from an anonymous writer. The author feels it his duty to make this explanation, lest he should incur the charge of plagiarism.

It is due to the delicacy of the Author of the "Pastor's Letter" to insert this note, and to remark that the Editor of the Register is in fault, so far as his oversight is faulty.

RELIGIOUS INTELLIGENCE.

American Missionaries in India.—The following testimony to the character of the American Missionaries in India, is from a letter of Bishop Wilson, of Calcutta, to the Rev. Dr Milnor of this city.—*N. Y. Observer.*

The missionary brethren, by whom your communication was received, immediately called upon me, and afforded me in my interview with them much pleasure. They are filling India, Ceylon, and the Burman empire. The missionaries from America seem able, well-informed, pious, devoted, self-denying men, with little or no party spirit. If they proceed as they do, and England is as tardy as she now is in sending out missionaries, America will convert the world.

I have been much struck with the superior talents and piety of those whom I have seen. The immense population of your United States, their vigor of intellect, their simplicity of manners, appear to mark them out for great things in the diffusive work of the gospel of Christ our Lord.

And this leads me to inquire whether your Episcopal missionaries could not come out here as well as your Presbyterian and Independent and Baptist. O, if you could send us some holy men, Swartz-like in their spirit, full of love to Christ, mild and gracious in their spirit, and well read in Christian antiquities, it would be a blessing indeed.

I am more and more convinced that the Episcopal churches, with their paternal order order, their liturgies, their offices of religion, their meek and holy doctrine, their visibility and stability in the sight of the heathen, are best adapted for the feeble, prostrate, lubricous, half-civilized minds of the Hindoos.

Missionary Afflictions in Burmah.—In the Baptist Register of Friday, is published a letter from Mrs Howard, wife of a missionary in Burmah, which gives a discouraging picture of the state of things in that empire at the date of her writing, which is May 20th. The church at Bangor has suffered much persecution. Mr Howard was laboring under a severe attack of bilious fever—the Karan convert whom the missionaries had engaged to instruct them in their language had just died in their house of the small pox—and their scholars, fourteen in number, mostly Karan Boys and girls, had been seized and compelled to return to their own homes, so that the mission was, temporarily, at least in great measure broken up. The Rev. Mr Webb, another of the missionaries, and his wife left Rangoon for Maulmein on the 14th of Febuary, intending to be absent about six months. Eight of the converts, four men and four boys, had been confined in prison, for declaring themselves Christians, after which they were sent to their own homes. Ko Sanlone, a native convert, who had been deputed by the missionaries as a preaching assistant, was arrested, imprisoned for twelve days, fined three hundred rupees, and finally released with a strict prohibition from preaching, under the penalty of death. Many of the converts of Rangoon had fled to the jungle to escape persecution, and great efforts were made by the governor to seize them all. Mrs Howard says that in consequence of these persecutions, the natives within the walls of Rangoon would not receive tracts from her husband, but those without the walls accepted them eagerly. There was no preaching, none of the missionaries understanding the language, and their native assistants and interpreters having been obliged to fly or secrete themselves.—*Com. Adv.*

INTELLIGENCE.

DOMESTIC.

Washington Monument Society.—The Board of Managers of the Washington National Monument Society, has appointed the following gentlemen collectors of contributions for the erection of the National Monument to the memory of Washington viz:

For the State of Massachusetts—Messrs. Light and Horton, of Boston.

For New York—General Ebenezer Burrill of New York.

For Connecticut—Scovil Hinman, Esquire, of New Haven.

For Delaware—Nathaniel Mitchell, Esq. of Wilmington.

For Maryland—T. S. S. Lansdale, Esquire.

For Virginia—Col. Wilson Allen, of Bowling Green.

For Ohio—Dr Charles McLean.

For Louisiana—Messrs U. Hyde & G. W. Watterson.

For New Jersey—Dr H. F. Condict.

*** Gentlemen Editors through the State, will evince their interest in a great National object, by giving this publicity in their respective Journals.

Slave Trade.—At the [illegible] of the Circuit Court of the United States, held in this city, present Mr Justice Story and Dist. Judge Davis,—John Battiste, a resident in New Bedford, mariner, was indicted under the act of Congress of 1800, for voluntarily serving on board an American vessel which had been made use of to transport sundry negro slaves from San Felipe de Benguela to Loando, in Africa. The penalty by this act is a fine not exceeding $2000 and imprisonment not exceeding two years, at the discretion of the Court.

He had before been acquitted upon a capital indictment for being concerned in the slave trade. To the present indictment he pleaded that he would not contend, in other words guilty as to the fact.

As this was the first offence of this nature brought to the knowledge of the Court, as committed by any person, and the former character of the prisoner was shown to be good, the Court would impose on him the lightest punishment they conscientiously could. The prisoner was then sentenced to pay a fine of $100 to the United States, and to be imprisoned 30 days in the jail in New Bedford, and to stand committed until this sentence is performed.

New Hampshire War.—The State of New Hampshire bids fair to learn shortly the impolicy of attempting to establish a claim over a territory to which she has no real title. The expenses already incurred in attempting to enforce her laws over the miserable squatters on this border country, probably exceed the amount she would ever receive from the sales of the territory in question, if her title to it were admitted, and the advantage of extending the jurisdiction of the State a few miles more or less, in that desolate and almost uninhabitable region, must be too insignificant to make it an object to persist in a disputed claim, if it were much better founded than it is in fact.

The truth is, New Hampshire has no more claim to what is called the Indian Stream territory, than it has to the whole province of Lower Canada.—*Daily Advertiser.*

New England Tobacco.—It is surprising to see the great quantity of Tobacco that is constantly arriving from Connecticut River. The Bunker Hill brought down, last trip, fully equal to fifty hogsheads. We learn that it is not only cultivated extensively along the banks of the Connecticut river, but that it commands a much higher price in this market than any other American Tobacco.—*N. Y. Daily Adv.*

Winter in earnest.—Augusta Nov. 28. Down to Sunday last, the weather, with hardly an exception, during the autumn, had been mild and comfortable as the gentle airs of August; but on that day Old Boreas aroused from his slumbers and began to forge a storm, which on the following day, he sent down in the form of snow flakes from the North-east, till he had covered the earth to the depth of some four or five inches.

Gen. Jack Frost also set in for his share of winter's work, and on Monday night, all of a sudden, giving no previous signs of such an intention, he completely blockaded our river with ice and put a stop to our commercial and coastwise operations for the season.

Tremendous Explosion.—About 12 o'clock on Tuesday of last week, the extensive Powder works in Gorham, Maine, were blown up and completely destroyed. The noise was distinctly heard at Augusta, a distance of about sixty miles, and by the trembling of the earth, was supposed to be an earthquake. It was noticed at still greater distances. Fortunately the alarm was in season for all the men engaged in the Works to make a seasonable escape—all but one, a gentleman belonging to Gray, who was blown up and instantly killed.

Steam Navigation across the Atlantic.—Among the notices of application to the Legislature, is one for a Steam Navigation Company with a capital of $500,000, for the purpose of navigating vessels by steam from this city to Europe and elsewhere. The experience of the past year in running steamboats between this port and Charleston, proves that there is no serious obstacle in the way of crossing the Atlantic by steam, unless it be the extent of space way required for the storage of fuel. By the use of coal this difficulty may be in a good measure obviated. At any rate, according to the "go ahead" system of the present times, it will not be long before Liverpool and New York will brought within 10 or 12 days of each other, and steam is the agent by which it will be accomplished.—*N. Y. Jour. Com.*

FOREIGN.

London papers have been received to the 24th of October. They bring no political news of importance from England.

France.—It appears from the letters we have seen says the London Morning Herald of the 24th, that the American Charge d'Affaires applied in form for the payment of the indemnity money for the confiscation of American property under the Berlin and Milan Decrees, to which the French Government replied, stating that the money was ready, and would be paid immediately on the "*amende honorable*" being made on the part of the United States Government for the withdrawal of their Minister, which the American Charge d'Affaires declined doing without authority. Thus the matter appears to stand, but it is the opinion of many well informed parties that it will blow over. Neither country is in the exact position for war at present, and a decree of non-intercourse on the part of the United States is not here thought likely to be palatable to the mercantile interests of that country; a war would be more impolitic, as the mercantile navy of the United States are dispersed in every sea of Europe. It is also known that the French fleet is formidable—Jonathan's the contrary. Therefore it is argued that Jonathan will not be noodle enough to spend the amount of the indemnity money in attempting to extend his fleet, upon a mere point of etiquette.

Spain.—The accounts from Spain are favorable to the cause of the Queen. Count Almadova had arrived in Madrid, and entered on the duties of Minister of War. A Committee of seven Grandees had, in the name of all "their order," made an offer to raise, arm and support, during the continuance of the civil war 10 battallions of volunteers. This offer had been accepted. The Duc d'Ossuna, independently of his proportion of the general subscription of the Peers, undertook also to arm, equip and maintain 100 Lancers, out of his own private funds.

A Portugues army had entered Spain in aid of the cause of the Queen, under the command of Brigadier Gen. Victorine Jose d'Almeda Serrao. It was said to consist of 10,000 men, and was to march without delay into Navarre, to cooperate with the British legion, the auxiliary corps, and the army under Cordova, against the Carlists. The Portuguese troops are said to be well equipped and well disciplined.—A general order, announcing the march of the army of Gen. Serrao, was published at Lisbon, Oct. 9.

The news from Spain varies little from previous accounts, says the N. Y. Commercial Advertiser.—There are marchings and countermarchings—rumors of battles—and much boasting on both sides. The new ministry still gaining popularity—the juntas all quiet—Count de las Navas at Madrid—the freedom of the press proclaimed except as to religious topics—and an excellent spirit of loyalty prevailing among the grandees, a number of whom had volunteered to raise, arm, and support ten battalions for the queen's service. The offer was of course accepted.

The Portuguese troops have at last actually marched into Spain, in aid of the queen—6500 in number.

Partugal.—The marriage of the Queen of Portugal with the young Prince of Saxe Coburgh, nephew of the King of Belgium, and cousin of the heir apparent of the crown of Great Britain, was definitively arranged. It is said that the marriage is to take place in April next.

North of Europe.—The Sovereigns who were assembled at Toplitz had dispersed. The king of Prussia, with the Crown Prince and Princess, had returned to Berlin—the Emperor Nicholas had gone to Vienna.

Turkish News.—By letters from Constantinople, dated 30th September, the news of the entire suppression of the insurrection in Upper Albania, is fully confirmed. The insurgents submitted at discretion, and implored the clemency of the Sultan, after the Vizer of Rumelia had taken Alessio by storm. Soon after that event, a numerous deputation of the citizens of Scutari appeared at the Turkish head quarters and delivered the keys of the town, declaring that they never had the most distant idea of making war against the Porte; and at the same time they invited the Vizer to take possession of the town. Accordingly on the 18th of Sept. 12,000 of the Sultan's troops, with the Vizer of Rumelia, and the Turkish Commissioner Warsaff Effendi, at their head, entered the city. The plague continues to abate. No important news has arrived from Syria. Ibrahim Pacha continued to be engaged in the new organization of the country. Accounts from [illegible] which had immediately followed the plague, had also ceased.—*German paper.*

Island of Samos.—The *Soter* of Athens, of Sept. 20, announces that the Island of Samos, weary of the Turkish yoke, was in full insurrection against the Porte; that the Governor, who was the principal cause of discontent, had fled and shut himself up in a fort. The people formed a General Assembly, in which it was resolved that Commissioners should be sent to London, to protest strongly against remaining under the domination of the Turks, if they continued to attempt to subject the inhabitants by force.

British West Indies.—We have received Antigua papers to the 27th ult. from which we perceive that a large number of emigrants are constantly arriving in that island from Madeira and the Azores. They are brought there in the hope that their labor may prove a substitute for that of the emancipated negroes. The papers we have before us, announce the arrival in Demarara of one vessel, the Mars, with 236 emigrants from Madeira, and of the brig Rising States with 61 males and 15 females, from the Cape de Verd Islands. They also contain a proclamation from the Governor of Madeira, cautioning the inhabitants against the seductive representations of the planters in the British possessions.

In Barbadoes, we further learn from these papers, some disturbances had taken place among the slaves, or in English phraseology, among the apprenticed laborers, in consequence of the Legislature of the island having allotted to them a greater allowance of salt fish than they had before, which it is stated, is an article now extremely scarce. The employers, say the papers, would gladly have entered into an arrangement with them, by substituting an increased quantity of molasses, rum, time, or other indulgencies, for an article so difficult to be obtained, but they insisted upon their legal allowance, and had in some places been so turbulent as to incur severe corporeal punishments.

The respective islands and colonies of Antigua, Bermuda, Bahamas, St Christopher, Dominica, Grenada, St. Lucia, Trinidad, Mauritius, and the Cape of Good Hope, are by an order in Council declared to have made that adequate and satisfactory provision for the slave population required by the act of parliament abolishing slavery.—*N. Y. Cour. and Enq.*

Texas.—The organization of the army took place at head quarters, on the Guadaloupe, on the 11th inst. Col. S. F. Austin was appointed commander in-chief, and the army took up the line of march for Bejar on the 13th. Urgent calls are made for reinforcements, and supplies of cannon, ammunition, and provisions. The volunteers now on the way, and preparing to go, will considerably augment the numbers, and form a very formidable force.

It is not known when the attack upon Bejar will be made, but those who are now in the field are anxious to be doing something. It is hoped that the volunteers from the east will join them before any important movements are made, although there may already be enough in the field to reduce the garrison at Bejar, it would be accomplished at less expense, and with less hazard by a larger number.—*Texas Telegraph, Oct. 17.*

*** The Quarterly Charity Lecture will be preached tomorrow evening at the Old South Church at 7 o'clock.

MARRIAGES.

In Newton, Mass. on Sunday evening last, by Rev. Mr Francis, Mr Henry Sanger to Miss Mary H. Rogers.

In this city, by Rev. Dr Parkman, at his Church, Mr G. R. Russell to Miss Sarah P. daughter of R. G. Shaw, Esq.

In this city, Mr Charles Stone, of Dorchester, to Miss Mary E. Spear, of Boston.

DEATHS.

In this city, on Monday morning, Mr John Loring, son of Mr Wm. Loring, 36.

In Cambridge, Eliab W. Metcalf, aged 54, a valuable citizen, who had faithfully discharged the duties of several municipal offices, and who was a representative of the town in the last General Court.

In Hingham, 26th inst. Rev. Nicholas B. Whitney, 64.—Mr W. graduated at Harvard University in 1793, and was settled as colleague Pastor with the Rev. Dr Shute, of the 2d Congregational Society in Hingham, Jan. 1st, 1800.

In Stoughton, Dea. Samuel Tolman, Aged 81.

In Moscow, Livingston Co. N. Y. Rev. Timothy Dwight, of Northampton.

CHANNING ON SLAVERY.

THIS day published, and for sale by JAMES MUNROE & Co.,
Slavery, by William E. Channing.
Boston Bookstore. 134 Washington st. d 5

LEMAIRE'S LATIN CLASSICS.

THE Subscriber has received, on consignment, another complete set of this beautiful and valuable edition of the Latin Classics, which he can sell for Two Hundred and Fifty Dollars; being much less than the subscription price in Paris. It is in 142 volumes large octavo, vellum paper, with Commentaries, ancient and modern, complete Indexes, Portraits, Maps, and descriptive Drawings.

The Authors embraced in this collection are, Catulle, Cesar, Ciceron, Claudien, Cornelius Nepos, Florus, Horace, Justin, Juvenal, Lucain, Martial, Ovid, Perse, Phidre, Plaute, Pline l'Ancien, Pline le Jeune, Properce, Quinte Curce, Quintilian, Salluste, Seneque, Silius Italicus, Stace, Suetone, Tacite, Terence, Tibulle, Tite Live, Valere Maxime, Valerius Flaccus, Velleius Paterculus, Virgile, et Poetæ Latini Minores.

d 5 S. BURDETT, 18 Court street.

FREEMAN'S SERMONS.

SERMONS and Charges, by the late Rev. James Freeman, D. D

'Whoever is desirous of reading an American work, where he may discover the wells of pure English undefiled, will do well to peruse with attention the Sermons of James Freeman.'

A few copies for sale by JAMES MUNROE & Co. 134 Washington street. d 5

MRS HEMANS' POEMS—new Ed. complete.

JAMES MUNROE & Co. have just received the Poetical Works of Mrs Felicia Hemans, complete in one volume—with a Critical Preface, by B. B. Thatcher. Embellished with a beautifully engraved Bust, by Fletcher & Sartain.

This edition of Mrs Hemans has been prepared with great care and attention. It contains numerous pieces never before published in America, and many that few have seen in England. d 5

THE ELEMENTS OF LAW.

JUST received and for sale by JAMES MUNROE & Co.

The Elements of Law; being a comprehensive summary of American Civil Jurisprudence. For the use of Students, Men of Business, and General Readers. By Francis Hilliard, Esq. 1 vol. 8vo.
Boston Bookstore, 134 Washington st. d 5

PORTABLE INKSTANDS.

JUST received a few Pocket India Rubber Spring Inkstands, set in ebony wood, the best and safest Pocket Inkstand ever made—for sale at the Boston Bookstore, by James Munroe & Co. 134 Washington street. d 5

NEW ENGLAND MAGAZINE FOR DECEMBER,

THIS day published by E. R. BROADERS 147 Washington st. (opposite the Old South Church.)
dec 5

ANNUALS FOR 1836.

FRIENDSHIPS Offering and Winter's Wreath, a Christmas and New Year's Present. With 11 engravings.
Fisher's Drawing Room Scrap Book for 1836, with poetical Illustrations by L. E. L. With 36 fine engravings—in splendid binding.
The Christian Keepsake, or Missionary Annual, edited by Rev. Wm Ellis—embellished with 17 splendid engravings.
Forget Me Not, with ten engravings.
The Magnolia, 12 engravings.
Token, or Atlantic Souvenir, 12 engravings.
The Gift, edited by Miss Leslie, [illegible] engravings.
The Religious Souvenir, 8 engravings.
The Youth's Sketch book, 7 engravings.
The above are all in splendid bindings.
For sale by James Munroe & Co. Boston Bookstore, 134 Washington st. n 28

MOUNT VERNON READER,

Just published by JOHN ALLEN & Co. Corner of Washington and School Streets, Boston, and for sale by the booksellers generally.

From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

SPRINGFIELD, June 13, 1835.

DEAR SIR—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studded over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,
W. B. CALHOUN.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 82

TRUSSES.

J. FREDERICK FOSTER, informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses of every description, and that he has taken a shop at No. 3, Scollay's Buildings, (up stairs) near Court st. and N. E. Museum,—Opposite the estate formerly Gardner Greene's. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, he is now confident that he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.

☞Trusses repaired at short notice.

Refer to { Dr J. C. Warren, Boston, Dr Walker, Charlestown, Dr Robbins, Roxbury.

A CARD.—The Subscriber would inform those who supposed that he had relinquished the right of carrying on the above business, that nothing further has ever been done than merely relinquishing his successorship of Mr Beath's business, and that shop which was named by him "Boston Truss Manufactory." J. F. F.
Boston, Nov. 12, 1835. [6m

AMERICAN ALMANAC FOR 1836.

THIS day received by JAMES MUNROE & Co. the American Almanac for 1836.
n 21 134 Washington st.

POPULAR SCHOOL BOOKS.

RUSSELL, SHATTUCK, & Co. give notice that they have purchased twenty-four of the valuable copy right books hitherto published by Carter, Hendee & Co., and have added them to their own list of popular books. Intending to devote their attention principally to the publication of valuable books for the use of common schools, high schools and academies, they would respectfully call the attention of the public, and especially teachers and school committees, to the following works, now owned and published by them, as particularly deserving of general approbation, and as applicable to the wants of our public schools:

1. Emerson's National Spelling Book.

This Spelling book, prepared by B. D. Emerson, late principal of the Adams Grammar School, Boston, is used exclusively in the Boston and Philadelphia public schools, and has been highly approved in New England, New York, and other parts of the U. States.

2. Emerson's Introduction to the National Spelling Book; for the use of primary schools.

3. Emerson's New National Spelling Book.

This book may properly be called a revised and improved version of the old National Spelling Book, meaning that now in general use. The improvements principally consist in its exhibiting the modern orthography of certain disputed words, the simplifying of the Key to the vowel sounds, and the additional interspersion of progressive reading lessons illustrated by Cuts. In its present popular and improved form, it is believed to be better adapted to the condition of the common schools of our country, than any other spelling book in use.

The publication of the former 'National Spelling Book' will be continued, so that those instructers who prefer that edition may still be supplied.

4. Emerson's First-Class Reader.
5. Emerson's Second-Class Reader.
6. Emerson's Third-Class Reader.
7. Emerson's Progressive Primer.

These works are prepared by the author of the National Spelling Books; works extensively known, and among the most popular in the United States. They have recently been introduced into all the Public Schools in Philadelphia, and are rapidly coming into use in the Southern and Western States.

8. The North American Arithmetic, Part First—containing Elementary Lessons. By Frederick Emerson, late principal of the department of Arithmetic, Boylston School, Boston. This should be used in all grammar schools.

9. The North American Arithmetic, Part Second—containing a complete system of Mental and Written exercises in corresponding chapters. By the same author.

10. The North American Arithmetic, Part Third—containing the higher operations on numbers. By the same author.

Emerson's North American Arithmetic has now probably a more extensive use than any other in the United States. It has recently been adopted in all the Public Schools of Boston, instead of Colburn's First Lessons and Sequel; and is highly recommended by the Professors of Mathematics in a large number of Colleges, and by numerous teachers of Academies and common schools; and has also been republished in Canada and New Brunswick. A Key for the use of teachers is also published.

11. Blake's Second-Class Reader, for Schools.
12. Blake's New Universal Geography, for schools and academies, on the principles of analysis and comparison, illustrated with thirty two copperplate and stereotype maps, besides numerous engravings, tables and diagrams, bound together.
13. Bailey's First Lessons in Algebra.

By a vote of the school committee of Boston, this book has been introduced into the public schools of the city. It is also rapidly getting into use elsewhere.

14. Key to the above work, for the use of teachers.
15. Bakewell's Philosophy, edited by Ebenezer Bailey, author of the Algebra, and principal of the Young Ladies' High School, Boston.
16. First Lessons in Astronomy, by Samuel Worcester, for the use of schools.
17. Vose's Astronomy, a new edition just published—a popular work.
18. The Child's History of the United States—designed as a first book of history, for schools and families. By Rev C. A. Goodrich.
19. Goodrich's History of the United States, on a plan adapted to the capacity of youth, and designed to aid the memory, by a systematic arrangement and interesting associations; 49th edition, improved from new stereotype plates.
20. Emerson's Questions to the above work.
21. Whipley's Compend of General History, with numerous corrections and improvements. By Rev Joseph Emerson.
22. The Academical Speaker, by B. D. Emerson.
23. Cleaveland's First Lessons in Latin.
24. Giles' First Book in Latin.
25. New Latin Reader, with an interlinear translation. By S. C. Walker.
26. Lempriere's Classical Dictionary; for Schools and academies.
27. Child's Own Book of Common Things.
28. Girl's Own Book—By Mrs Child.
29. Wanostrocht's French Grammar. improved edition.
30. La Bagatelle, or Easy Lessons in French, for youth.
31. Bossut's French Word and Phrase Book.
32. Hentz's French Reader.
33. Young Man's Guide; 7th edition.
34. American Common Place Book of Poetry—for High Schools.
35. American Common Place Book of Prose—for High Schools.
36. The Juvenile Speaker, for schools.
37. Nichols's Natural Theology, in familiar conversations, for schools.
38. Chronological Tables; for schools.

n21 6tis

WESTERN MESSENGER, No. 5, This day received by *JAMES MUNROE & Co.* 134 Washington st. n 21

EMERSON'S ARITHMETICS.

THE NORTH AMERICAN ARITHMETIC, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent works. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools.—After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18th, 1834, it was voted, unanimously, "That Emerson's North American Arithmetic, be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also KEYS to the same for the use of Teachers, are published by *RUSSELL, SHATTUCK & Co.*, Boston.
oct 24 6tis

NO. 3 CRAYON MISCELLANY.

JAMES MUNROE & CO. have this day received Crayon Miscellany, No 3, containing Legends of Conquests of Spain, by Washington Irving, author of Sketch Book, &c.—Boston Bookstore, 134 Wasington st. o 17

THE Publishers of "A Reprint of the Early Vernacular Versions of the New Testament," are anxious to procure a copy either of that of Tyndale, of Coverdale, or of John Rogers (commonly called Thos. Mathew's.) These may easily be distinguished from the Genevan or Bishops' by a date prior to A D 1560, or by certain internal marks, if the title page be lost. Any persons able to furnish a clue to either of such *supposed* Bibles, will confer a favor on the Publishers by communicating it to the Editor of the Register. o 31.

TRACTS OF THE A. U. A.

JUST published by L. C. Bowles, 247 Washington street, Tract No. 97.—"False Witnesses answered," by James Freeman Clarke, Louisville Ky.
n 14

THE BOSTON BOOK, being Specimens of Metropolitan Literature, Occasional and Periodical. Just received at the Boston Bookstore, 134 Washington st. n 14

DEWEY'S DISCOURSES 2D EDITION.

JUST Published and for sale by L. C. BOWLES, No 147 Washington street, Discourses on various subjects by Rev Orville Dewey, 2d edition.
sept 5

ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

THE Encyclopædia of Religious Knowledge—or, Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History, and Missions; containing definitions of all religious terms; an impartial account of the principal Christian Denominations that have existed in the world from the birth of Christ to the present day, with their doctrines, religious rites and ceremonies, as well as those of the Jews, Mohammedans, and Heathen nations; together with the Manners and Customs of the East, illustrative of the Holy Scriptures, and a description of the Quadrupeds, Birds, Fishes, Reptiles, Insects, Trees, Plants, and Minerals, mentioned in the Bible; a statement of the most remarkable Transactions and Events in Ecclesiastical History; Biographical notices of the early Martyrs and distinguished religious Writers and Characters of all ages. To which is added a Missionary Gazetteer, containing Descriptions of the various Missionary Stations throughout the globe; by Rev. B. B. Edwards, editor of the Quarterly Observer. The whole brought down to the present time, and embracing under one Alphabet, the most valuable part of Calmet's and Brown's Dictionaries of the Bible; Buck's Theological Dictionary; Abbott's Scripture Natural History; Wells' Geography of the Bible; Jones's Christian Biography; and numerous other similar works. Designed as a complete book of reference on all Religious subjects, and companion to the Bible; forming a cheap and compact Library of Religious knowledge. Edited by Rev. J. Newton Brown. Illustrated by Wood Cuts, Maps, and Engravings, on Copper and Steel.

PUBLISHERS' ADVERTISEMENT

The present is an age, and ours is a country, demanding great condensation and brevity in writers who would secure attention. So active and busy are the habits of the mass of our countrymen, that they have neither time nor patience to turn and peruse the pages of the cumbersome quartos and folios of the 17th century; while a tolerable competency would scarcely suffice for the purchase of the numerous works of which the modern press is so fruitful, on the subjects embraced in this volume. The work then, combining and condensing the most valuable results of the researches of the best writers on any subsect, while it will be most likely to be received with favor, will at the same time be best calculated to facilitate the acquisition, and consequently the diffusion of knowledge. With these views, the "Comprehensive Commentary on the Bible" was jected; and its unprecedented sale has encouraged the same publishers to offer to the public the present volume. The subjects embraced in this work are interesting to all, and as it is not designed to be in the least sectarian, or denominational, it cannot fail to be desirable for all, whether professedly religious or not, at least as a book of reference.

CONDITIONS.—This volume will contain about 1250 pages, super-royal octavo, be neatly printed, and durably bound. It will be afforded to subscribers at the low price of five dollars. Any clergyman or other person becoming responsible for six subscribers, shall be entitled to a seventh copy gratis.

Subscriptions received by the publishers, FESSENDEN & CO., Brattleboro', or T. H. JENKS, No 8 School street, Boston.
sept 19. 3tis&3toseop

GLEAM OF TRUTH—NEW ED.

THIS day published by James Munroe & Co. Gleams of Truth by Joseph Tuckerman—second edition with additions, being No. 4 Scenes & Characters edited by Rev. H. Ware Jr. Boston Bookstore 134 Washington st. Oct. 17

DR PARKER'S MEMOIR.

JUST received and for sale by JAMES MUNROE & Co. 134 Washington st., A Memoir of the Rev Nathan Parker, D. D. Minister of the South Church in Portsmouth, N. H.—By Henry Ware, Jr., D. D.
Also, a few copies of Parker's Sermons.
sept 26

FOLLEN'S GOSPEL OF ST. JOHN.

THIS day published, Luther's German Version of the Gospel of St John, with an Interlinear English Translation, for the use of Students By Charles Follen, Professor of the German Language and Literature in Harvard University.
Boston Bookstore, JAMES MUNROE & Co., 134 Washington street. jy 11

FISHER'S Drawing Room Scrap Book for 1836 with Poetical Illustration by L. E. L. This day received at James Munroe & Co. Boston Bookstore 134 Washington st. n 7

EVERETTS BLOODY BROOK ADDRESS.

JAMES MUNROE & Co. have just received an Address delivered at Bloody Brook in South Deerfield Sept. 30th 1835 in commemoration of the fall of the Flower of Essex at that spot, in King Philip's War, Sept. 18, 1675 (O S.) Published by request.
Boston Bookstore 134 Wasington st. n 7

NEW ANUALS FOR 1836.

THE Token and Atlantic Souvenir, a Christmas and new year's present, edited by S. G. Goodrich, twelve embellishments.
The Gift: a Christmas and new year's present for 1836, edited by Miss Leslie. illustrated with nine engravings beautifully embossed.
The Pearl; or, Affection's Gift, a Christmas and new years present embellished with seven fine Mezzotinto engravings.
The Youth's Sketch Book for 1836, illustrated with eight beautiful engravings.
Published and for sale by James Munroe & Co. Boston Bookstore 134 Washington st. Oct. 17

GELL'S POMPEII.

POMPEIANA: the Topography, Edifices and Ornaments of Pompeii the result of excavations since 1819 of Sir William Gell N. A. F. R. S. and F. S. A. in two vols. Just received by James Munroe & Co. Boston Bookstore 134 Washington st. n 7

EVERETTS AMHERST ADDRESS.

AN address delivered before the Literary Societies of Amherst College, August 25th 1835 by Ed

POETRY.

FOR THE REGISTER AND OBSERVER.

COMMUNION HYMN.

—"I was like a lamb that is brought to the slaughter; and I knew not that they had devised devices against me, 'Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name be no more remembered.'"—*Jeremiah* xi. 19.

"But God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—*Philippians* ii. 9, 10, 11.

Meek sufferer for the sins of human-kind,
Dare we thy gentle precepts disobey;
And from that simple rite of thine retire,
When love of thee should all our actions sway?

Saviour, and Counsellor, our Friend, and Guide,
Who from the Father's arms didst condescend;
Hear us,—accept us, answer thou our prayer,
And from the wiles of sin our souls defend.

Thou whom the Almighty hath exalted high,
Will we remember till this life departs;
Our tongues confess thee,—and thy holy name
Will we enshrine within our heart of hearts.

We will remember thee! thy love, thy pain;
Eat of that bread which feeds a fainting world;
Drink from that fountain which the soul renews;
Follow the banner by true Faith unfurled.

At thy high altar will we bend the knee
Through thee will offer prayer to God above;
Oh wilt thou for thy suppliants intercede;
So shall we share with thee the Father's love.

X.

FOR THE REGISTER AND OBSERVER.

THE FOREST.

Purple daylight is fading,
And now all is still,
Save the sweet sighing sound
Of the pines on the hill.
As the breezes of night sweep along,
What a glorious sound!
'T is the music of heaven,
As harp-strings of gold
To harmony given
Reply to the notes of the seraphim song.

Now mid the deep walks
Of that dense fairy grove
The angels of glory
Delightedly rove,
And worship aloud in the wind.
Oh, sweet is their song,
As it rises on high,
And silvery swelling,
Mounts up to the sky,
Deep rousing, and cheering, and lifting the mind.

The Lord of the forest
Omnipotent calls,
In all the wild sounds,
Mid these wilderness walls,
And speaks loud through the spirit-power,
Of the unseen he speaks;
Of that measureless force
That 's shown in the whirlwind
And cataract's force,
And brightly revealed in the unfolding flower.

Oh mine be the forest
When retiring day
Sings a vesper hymn,
A heavenly lay,
And Evening answers loud, "Amen."
And mine be the forest
When light-giving morn
Shouts out in her joy,
And cries, "Day is born,"
And the purple-robed wilderness echoes again.

Ye wood-angels, often
To you I 'll repair,
To breathe, in the twilight,
To Heaven my prayer,
And bring holy thoughts to my heart,
For in your calm shades
The soonest I feel
The spirit of prayer
To my heart's heart steal,
And nobler and warmer emotions impart.

T. P.

FOR THE REGISTER AND OBSERVER.

Mr. Editor—The following beautiful lines I found on a torn piece of newspaper, on the morning of my last birth day.

BIRTH-DAYS.—By T. Moore.

"My birth-day!"—What a different sound
That word had in my youthful ears;
And how, each time the day comes round,
Less and less white its mark appears!

When first our scanty years are told,
It seems like pastime to grow old;
And, as youth counts the shining links
That time around him binds so fast,
Pleased with the task he little thinks
How hard that chain will press at last.

Vain was the man, and false as vain,
Who said, 'were he ordained to run
His long career of life again,
He would do all that he had done.'

Ah! 'tis not thus the voice that dwells
In sober birth-days speaks to me;
Far otherwise—of time it tells
Lavish'd unwisely—carelessly—
Of counsel mock'd—of talents, made
Haply for high and pure designs,
But oft, like Israel's increase, laid
Upon unholy, earthly shrines—
Of nursing many a wrong desire—
Of wandering after love too far,
And taking every meteor fire
That cross'd my pathway, for his star!

All this it tells, and could I trace
The imperfect picture o'er again,
With power to add, retouch, efface
The lights and shades, the joy and pain,
How little of the past would stay!
How quickly all should melt away—
All—but that freedom of the mind
Which hath been more than wealth to me;
Those friendships in my boyhood twined,
And kept till now unchangingly;
And, that dear home, that saving ark,
Where love's true light at last I've found,
Cheering within, when all grows dark,
And comfortless, and stormy round!

BIOGRAPHICAL.

[From the National Gazette.]

THE LATE JOHN HOLT RICE, D. D.

Mr Editor,—Having just closed the Memoir of this excellent man which has been prepared by his friend, William Maxwell, Esq. of Norfolk, and published in this city, I am so fully of opinion that it is "edifying in all respects," that I have made a hasty sketch of the biography for your columns, and would recommend the study of the character of its subject, especially to young men, as a model of personal energy and of Christian charity.

Dr Rice was born in Bedford county, Virginia, in 1777. He was so sickly in his infancy that it was scarcely expected he would long continue in this world, and at one time was supposed to be so near death that he was removed from his cradle and laid on a bed that he might expire with greater ease. His surprising recovery led to the usual prognostication that he was destined to become a distinguished man: his pious mother increased her care to train him for a useful life, and when his father discovered that before he was four years old, he had read most of the Bible and all the Psalm-book, he determined that he would spare nothing to give him as good an education as the time and place could afford.

But at the age of twelve he lost his mother, and his father marrying again, the new Mrs Rice became jealous of the regard which her predecessor's son enjoyed, and endeavored to disappoint his love of study and books. But though he was sent early to bed without a candle, he would kindle a small fire by which to read his Horace, and when his secret supply of wood failed, he continued to read by the light of the coals, bending over his book on the hearth, until his hair was often in danger of being singed by the embers.

His religious feelings were evident at an early period, and about the age of fifteen he became a communicant in the neighboring church.—Shortly after this his father sent him to the Academy at Lexington, now Washington College, and after eighteen months was about to return home in consequence of the straitened circumstances of his father, when Mr Baxter (now the Rev. Dr Baxter and successor of Dr Rice in the Theological chair) offered him a free seat in his school, where he pursued his classical and literary studies till his eighteenth year, when he was employed as tutor in the family of Mr Nelson, at his residence below Richmond. At this time he was introduced by his father to Patriek Henry, whose brother's widow was young Rice's stepmother. He never forgot the sentiment of the orator, who in telling him in the kindest manner to be of good courage in his enterprise, added, "be sure, my son, and remember that the best men always make themselves."

After spending a year and a half in Mr Nelson's family, to their entire satisfaction as a teacher and an inmate, he was seized with a dangerous illness during a visit to his paternal home. On his recovery a change of circumstances led him to seek for other employment, and seeing an advertisement for a tutor for Hampden Sydney College, in Prince Edward county, he set out to offer himself as a candidate, and walked the whole distance of more than seventy miles to the institution. Upon reaching it he learned that the trustees had made application to a clerical gentleman in Fincastle to take the place, but upon their assurance that if he declined, Mr Rice should receive the appointment, he walked from the college to Fincastle, as great a distance as before, and learning from the gentlemen that he should not accept the tutorship, he returned to the college and entered upon his new office, though he had not yet attained his nineteenth year.

At this time he was penniless, shabby, and his countenance pale, from his recont illness and mental anxiety. But he found in Major Morton, the treasurer of the college, a warm-hearted friend who ministered at once to his necessities, and introduced him to his family. Mrs Morton received him with a kindness which was never intermitted and which he never forgot. Soon afterwards the Rev. Dr Alexander entered upon the presidency of the college, and the Rev. Mr Spence became a tutor. The friendship of these distinguished men was a source of comfort and benefit, which he continued to enjoy until his death. One of these surviving friends testifies to the remarkable independence of mind, insatiable thirst for knowledge, fondness of literary writing, and abstinence from controversy which at that period distinguished him.

Rice continued to act as tutor until the age of 22, when he was induced to undertake the education of a small class of young ladies, in Major Morton's family. From his first acquaintance with this family, he had felt a strong attachment to the eldest daughter of the Major, now one of his pupils, but had so well concealed his feelings, that they were not suspected even by the young lady herself. He first divulged his heart to Mrs Morton, but though the announcement was favorably regarded by her, the lover had the mortification to find that Miss Morton was greatly surprised by the intelligence, and not disposed to return any thing more than the high esteem she had always entertained for her instructor. In this case it was judged best to discontinue the school, and the disappointed tutor commenced the study of medicine in Powhatan. He was about to attend the course of lectures in Philadelphia, when he was warmly urged to return to the tutorship in the college, which he did, pursuing meanwhile the study of theology. His intimacy with the Mortons being resumed, resulted in the compliance of the young lady whose hand he had before sought in vain, and they were married in 1802. In the next year he was licensed by the presbytery of Hanover to preach, and he was soon settled in a congregation, to the care of which he added that of a select classical school at his own house.

From this time his life was one of unceasing industry and patient energy. In 1806, the Presbytery of Hanover resolved to make an attempt to establish a Theological Seminary in Virginia. The whole burden of this undertaking soon fell on Mr Rice. The history of his efforts and slow success in this enterprize is full of interest. He had to remove prejudices, to excite favor, to raise a large endowment, to build an edifice, and at last to be the single and unaided teacher of the seminary. Yet he effected it in the face of protracted discouragement and incessant difficulties, and lived to see a flourishing institution, well supplied with the means of increasing usefulness and importance, and established in the confidence of a community who will sustain it. This seminary is his work, and his enduring monument. To it he gave his strength of body and mind, and surrendered his property when no other resource was available.

During the slow progress of the institution through its inchoate course, Mr Rice was active in various other important enterprises. In 1812 he removed to Richmond, and there, in the midst of obstacles which would have disheartened men of common enterprise, he succeeded in establishing a church, which from a feeble beginning has grown to be one of the most important in the State.

One of the pupils of his private school was a nephew (now deceased) of the late Mr Randolph.—During a severe illness which he suffered, his mother resided for a time in Mr Rice's family; and the Memoirs furnish several interesting letters, manifesting the deep and sincere friendship which was thus commenced. By this means Mr Rice became acquainted with the statesman himself, and gained his esteem. A letter of Mr Randolph to Mr Rice gives evidence, in addition to other testimonies which are extant, that he was often led to the most serious contemplation of religious truth, and leads to the belief that much that was displeasing and painful in the closing years of his remarkable career might have been prevented, had the soothing influence of religion been admitted to his heart. "The want of some friend," he writes, "to whom I can pour out my thoughts as they arise, is not the least of the privations under which I labor."

Upon the premature death of her son, Mrs Randolph went to reside in Mr Rice's family, and there ended her days. She bequeathed a handsome sum to Mr Rice, which he immediately distributed amongst various charities which she had favored while living. Her last words were, "Christ is my only hope;" and Mr Randolph, of Roanoke, in a letter to Mr Rice, says —"I knew her better than any body else. Her endowments were of the highest order: and it gave me the greatest comfort, of which under such circumstances I am susceptible, to learn that she died as every Christian could wish to die."

In 1818, Mr Rice commenced a monthly publication, entitled "The Virginia Evangelical and Literary Magazine," which he sustained for many years, and often with very little aid. In connexion with this enterprize, he established a press, from which were issued various useful reprints, and a series of original productions under the title of "The Pamphleteer." Mr Wirt was an occasional contributor to the Magazine, and was on very intimate fellowship with Mr Rice, as the letters in this Memoir show.

In 1822, Dr Rice was elected President of Princeton College, and in a few weeks afterwards, Theological Professor of the infant Seminary which was now about to he opened in a small tenement with three pupils. He declined the former, and after much hesitation entered upon the duties of the professorship, leaving his Richmond church, but continuing to superintend the Magazine.

One of the most delightful characteristics of Dr Rice, was the charity which breathed in all his conduct, preaching and writing. Of remarkable firmness and independence in his own views, he considered unity of spirit among Christians of all churches which agree substantially in the same faith, as an end to be constantly promoted. He was truly liberal and catholic, and it was only when he was rudely assailed that he indulged in any severity of rebuke, or engaged in controversy. His example in this respect deserves the serious regard of all polemics of the lip or pen. His views were large, and his judgment clear. He contemplated the signs of the times wisely and accurately, in reference to the moral bearing of events. He was not heated by excitement or misled by partial and hasty impression. His opinions of national questions were such as the soundest minds and hearts agree in.

Exposure and incessant labor produced and confirmed a disease of the system which put a period to his indefatigable toils in 1831. But even on his dying bed he dictated great plans of benevolence and peace, and spent his last strength in endeavoring to promote their adoption when he should cease to exist. Excruciating pain, and nervous irritability compelled him to keep silence during a greater part of his last day. But when he spoke it was to bless, or exhort those he loved, and to commend himself to God. After a long season of silence and suffering he threw his arms around the neck of his wife, and with a countenance beaming with peace and hope, exclaimed "Mercy is triumphant." The last word being at first inaudible, he repeated it with all his remaining energy, and expired. H.

MISCELLANEOUS.

[From the Daily Advertiser.]

BITUMINOUS COAL IN THE UNITED STATES.

It is a gratifying fact that the Internal Improvements now in progress in the United States promise to relieve us soon from our present partial dependence on foreign countries, for the necessary supply of bituminous coal.

The last number of Silliman's Journal of Science contains an interesting article from Dr Hildreth of Marietta, Ohio, upon "the Bituminous Coal Deposits of the Valley of the Ohio," including Pennsylvania, Ohio, part of Virginia and Kentucky, or the South East termination of that immense valley which lies between the Rocky Mountains on the West, and the Alleghany range on the East, and which, as appears from the vast profusion of marine fossils found imbedded in the rock strata, was once the bed of an ocean.

The great coal beds in the State of Pennsylvania alone, embrace an area of twenty one thousand square miles, or thirteen millions four hundred and forty thousand acres. It is mined for one and two cents per bushel, and is thus brought to every man's door, throughout that vast extent of country. Eight millions of bushels are yearly consumed in and about the city of Pittsburg alone, embracing a population of about 30,000 souls;—and is sold there at 4 cents per bushel. The coal beds vary from one to twelve feet in thickness, but rarely exceed six. The coal lies in strata nearly horizontal, with a dip just sufficient to drain the mines.

Within the limits of Ohio, on the Western side of the river, the coal beds are hardly less extensive. In the valleys of the Muskingum and Hockhocking rivers, it lies in exhaustless profusion.—Cannel Coal is also found in the vicinity of Cambridge, Guernsey County. In short, thousands of years would not afford sufficient time to excavate entirely these vast subterranean reservoirs. On the Kenawha river, Virginia, the coal deposits are equally abundant. In Indiana, Illinois and Missouri, it may doubtless be found in immense beds. As low down as New Madrid on the Mississippi, coal was thrown up from beneath the bed of the river, by the great earthquakes of 1812—a sufficient proof of its continuation in the most depressed parts of the valley, and of the unbounded liberality with which this valuable mineral is spread through that whole region.

Nor will the regions East of the Alleghany range of mountains be without a cheap and abundant supply of coal. To say nothing of the great coal tracts at Pictou, Sydney, Bridgeport, and Richmond,—the great coal deposits of the Monongahela Valley, extending two hundred miles in length, and one hundred in breadth, dip under the Alleghanies and appear again on the Eastern side. On the North branch of the Potomac, which rises in the Alleghany range, not far from the proposed *terminus* of the Chesapeake and Ohio Canal at Cumberland, Maryland; and, especially, in the vicinity of the Western part of the Savage Mountain, a spur of the Alleghanies, a vast tract of coal is found, embracing an area of many hundred miles in extent, and affording coal in every respect equal to that of Ohio and Pennsylvania.

The coal beds range from twelve to twenty feet in thickness, and should the Chesapeake and Ohio Canal be extended from Cumberland westward, it may be shoveled with slides from the beds into the canal boats. Should the canal terminate at Cumberland, the State of Maryland who have invested millions in this public work, will undoubtedly pierce into the heart of this great coal territory by numerous rail roads.

The cost of transporting the coal from Cumberland to tide water at Georgetown or Alexandria will be about $3 per ton. From tide water to Boston and New York, about $2 per ton. Add to this $1 per ton for the expense of digging and transporting the coal to Cumberland on the rail roads, and we shall have the Cumberland coal, in the course of three or four years delivered at Boston, at the cheap rate of $6 per ton!

As yet, only 110 miles of the Chesapeake and Ohio Canal have been completed, to a point about 10 miles above Williamsport, but there does not seem to be a doubt, that the remaining distance of about 80 miles will be finished by the Spring or Summer of 1838. Funds are wanting, it is true, to the amount of more than a million of dollars; but this may be raised by a pledge of the stock.—The remaining 80 miles are now partially under contract, and a distance of 40 miles has been partly excavated.

Several extensive coal pits have been recently purchased at Cumberland, by some of our universal and indefatigable yankee speculators, who will undoubtedly realize a handsome profit on their investment, when the canal is completed to Cumberland; unless the great competition in the Atlantic markets, from the immense quantities which will be floated down the canal, reduces the price to a mere repayment of the expense of digging the coal and transporting it to market.

BUTTER AND CHEESE AS FOOD.

Need I say that butter is irritating to the stomach of the invalid, is poison to the dyspeptic? It is the archdemon with which all writers on dietetics have warred; it is the thing with which invalids seem to be least able to dispense, and yet it is the thing which, perhaps, does them most harm. If eaten at all, it should be eaten sparingly and cold. Melted butter, whether on toast or in sauces, should be banished from the table of every valetudinarian. I have, however, known instances of people who have nearly ever felt that they have such a thing as a stomach, in whom butter acted as a gentle laxative, and to whom it proved serviceable. Children should not be allowed to eat butter. Indeed, childhood is the age at which a rigorous attention to dietetics is most imperatively called for, both as means of warding off the diseases of early life, and mitigating their severity, when they do occur, and as the means of laying a foundation for temperance in after life. Cheese is, generally, very difficult of digestion. The impunity with which most persons can eat toasted cheese, may probably be attributed to the great quantity of mustard which is usually taken with it. Decayed cheese is so notorious for the soothing effects which it produces, when taken as the climax of a dinner, that, if unnoticed, it might be thought by some to contradict the assertion, that cheese is difficult of digestion. Decayed cheese has, in fact, ceased to be cheese, properly so called; it has, to a considerable extent, undergone decomposition, and has become a decided stimulant, which may be considered to exert much the same effect upon the stomach as spices, or other stimuli; in fact I have seen cases in which it has produced considerable irritation in the stomach and bowels. But if people will eat to repletion,—if their insatiate cravings and *gourmandize* will roam from soup to fish, from fish to meat, and from meat to poultry, from poultry to game, and from game to confections,—more than one stimulus is necessary to goad the stomach into an effort powerful enough to concoct the heterogeneous mass; and as one of these stimuli, decayed or decaying cheese is, probably, as harmless as any other.—*Robertson's Popular Treatise on Food and Regimen.*

SCHOOL BOOKS.

JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

Sequel to the Primary Spelling Book, by S. T. Worcester 2d edition, published at half the price of the first edition.

RECOMMENDATIONS.

This book differs from the common Spelling-book, in which there is a jumble of words of all kinds collected together without any sort of classification, except what regards the number of syllables in their successive columns. The words are here classed according to grammatical principles, with syllabic divisions, and a notation of vowels and accents, sufficient for a correct pronunciation. Foreign words which we have adopted, and technical words, are not intermixed with those in common use, but follow them, in the latter part of the book. All the words are accompanied by simple definitions. Mr Worcester's plan, thus differing from those books intended for a similar purpose, which we have met with, makes the 'Sequel' a useful addition to the list of school-books.—*American Monthly Review, Cambridge.*

I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

B. Abbott, L. L. D.,
Prin. of Phillips Academy, Ex., N. H.

BRAZER'S ESSAY ON DIVINE INFLUENCE.

THIS day published by JAMES MUNROE & CO. Essay on the Doctrine of Divine Influence upon the human Soul,—first published in the Christian Examiner, by John Brazer.

Boston Bookstore 134 Washington St. Sept. 5

POPULAR SCHOOL BOOKS.

CARTER, HENDEE & Co., 131 Washington st. Boston, being extensively and almost wholly engaged in the publication of School Books, are enabled to offer to School Committees and Teachers, a list in the highest degree worthy their attention. The following are particularly adapted to the wants of our public schools.

1. The National Spelling Book, by B. D. Emerson.

This Spelling Book is used exclusively in the Boston Public Schools, and has been approved in New York, Pennsylvania, Maryland, and in the Western and Southern States.

2. Emerson's Introductory Spelling Book, for beginners.

3. The New National Spelling Book, by B. D. Emerson.

This book differs from the old (meaning the one now in general use) principally in the orthography of some disputed words. It is compiled to meet the wishes of several valued teachers, who approved the plan of its predecessor, as to its classification and plan for precisely pointing out the pronunciation, but who were reluctant to follow the orthography of Walker in all cases.

The publication of the former "National Spelling Book" will be continued, so that those instructers who prefer that edition, may still be supplied.

4 Pierpont's Series of Reading Books, viz—The Young Reader—Introduction to the National Reader—The National Reader,—and the American First Class Book. Three of these works are used in the Boston public schools; the two latter have been reprinted in England, where they are called better works of the kind, than any used in that country. If Murray's English Reader is discarded at home, should it not be in this country?

'All interested in the education of youth must feel highly indebted to Mr Barker for his reprint of that excellent and popular school book, the National Reader.'—*Cambridge (Eng.) Press.*

'We hesitate not to say the National Reader is a most valuable manual of school literature.'—*Sheffield (Eng.) Iris.*

'In all respects we believe that it is superior to most of the collestions now in this country.'—*Aberdeen Scot. Observer.*

5. Worcester's Series of Reading Books, viz—A Second Book for Reading and Spelling—A Third Book for Reading and Spelling, with simple rules and instructions for avoiding common errors—and a Fourth Book for Reading and Spelling, with instructions.

The last work completes a series of books for teaching children how to read—The Primer, The Second Book, The Third Book, and Fourth Book. In the first three, spelling lessons are given with the reading lessons; but they are omitted in the Fourth Book because those who are able to read these lessons should use a dictionary for spelling, and for learning the meaning of every word which they do not understand. So far as the compiler and publishers have been able to learn, no one has used the Third Book, without being satisfied that the rules and instructions for reading, and for avoiding common errors, are of great utility. They are, therefore, continued in the Fourth Book, and greatly enlarged; and they constitute the principal difference between these and other school books for reading, which are now in use.

6. Smith's Practical and Mental Arithmetic—a work now adopted in very many of the schools and academies throughout the country. This work contains also a short system of Book-keeping, suitable for mechanics, farmers, and traders.

The publishers would urge the attention of teachers to this work, in the belief that it is a great and important improvement in the art of teaching Arithmetic.

It has lately been recommended by the Vermont and Rhode Island School Commissioners for use throughout those states, and it is also extensively used in every section of the country. It used in many places on the score of economy, aside from its intrinsic merit, it being one of the cheapest books extant, embracing all that is valuable in the two systems, mental and practical, at the usual price of a treatise on one.

7. Blake's Geography for Children, with 8 copperplate maps and 30 engravings.

8. Field's School Geography and Atlas. 'It is used in all the Boston public Schools.'

9. Walsh's Book-keeping, for common schools.

10. Goodrich's History of the United States, improved edition.

11. Questions to Goodrich's U. S. History, by Rev J. Emerson.

12. Parley's First, Second and Third Books of History, the most popular series now in use.

13. Parley's History of Animals.

14. Hildreth's View of the United States.

15. Hildreth's Sequel to do.

16. The Historical Class Book, by Hon. Wm Sullivan.

17. Whelpley's Compend of General History, with corrections and improvements. By Rev. J. Emerson.

18. The Child's History of the United States, for schools.

19. The Young Astronomer, by Samuel Worcester.

20. Grund's Popular Lessons in Astronomy.

21. Vose's Astronomy, new edition.

22. The Little Philosopher, by Abbott. This is a valuable work for primary schools.

23. Bakewell's Philosophical Conversations, edited by E. Bailey, Principal of the Young Ladies' High School, Boston.

'This work is not intended, as the editor observes, to be a full treatise on the subject of natural philosophy. It is a series of familiar conversations, superior to any we have seen of this kind, except Miss Edgeworth's occasional specimens, which can be employed to introduce the pupil to this study. The Questions are intended, as all questions should be, to assist the scholar in examining himself; but we are happy to see that there are among them such as would puzzle the mechanical teacher, and force the parrot scholar to think. The notes of the American editor are valuable, and we are pleased with the plan of reprinting the figures interspersed through the work, in a separate form at the end, for the purpose of examination. We consider this a valuable addition to our library of School Books.'—*From the Annals of Education*, edited by W. C. Woodbridge.

24. Grund's Elements of Natural Philosophy, new and improved edition.

25. Grund's Elements of Chemistry.

26. Bailey's First Lessons in Algebra, used in the Boston Public Schools.

By a vote of the School Committee of Boston, Bailey's Algebra has been introduced into the Public schools of the City. From a great number of notices and recommendations of the work, in their possession, which are from teachers who have used the treatise in their schools, the publishers for want of room can only give the following.

From Teachers in the Boston Public Schools.

'We have used "Bailey's First Lessons in Algebra," in the public writing schools of Boston, respectively committed to our instruction, and can testify with confidence to its high value. The peculiar excellence of the work consists in its serving not only as a text-book, but in a great measure as a teacher. The plainness, simplicity and fullness with which the subject is treated, enable the scholar to proceed in the exercises understandingly, with little or no aid, other than that which is to be found in the pages of the book."

(Signed) P. Mackintosh, jr.
James Robinson,
Otis Pierce,
Abel Wheeler

27. Key to do. for teachers.

28. Grund's Exercises in Algebra, and Key

29 Holbrook's Easy Lessons in Geometry

30. Grund's Plane Geometry.

31. Grund's Solid Geometry.

32. Woodbridges Geographical Copy Book.

33. Cleaveland's First Lessons in Latin.

34. Walker's Latin Reader.

35. Lempriere's Classical Dictionary, Boston edition—duodecimo volume.

36. Wanostrocht's French Grammar.

37. Bossut's French Word and Phrase Book.

38. Hentz's French Reader.

39. La Bagatelle, or Easy Lessons in French for Youth.

40. The Child's Botany, with copperplate engravings.

41. Studies in Poetry, for Female Schools, by Cheever.

42. Boston Reading Lessons, for primary schools.

43. Hall's Lectures on School Keeping.

44. Hall's Lectures to Female Teachers.

45. The Political Class Book, by Hon. William Sullivan.

46. The Moral Class Book, do.

Frost's Elements of English Grammar, with progressive Exercises in Parsing; recommended by the Boston Association of Instructers.

48. Parley's Arithmetic for Children, with numerous engravings.

This work is on a plan entirely new and altogether natural. It consists of a series of pleasing and beautiful engravings, illustrating scenes, sports and incidents familiar to childhood. The engravings are accompanied by tales, anecdotes and explanations, and these are followed by a series of simple questions in Arithmetic, which the child is to answer.

This Arithmetic is immediately connected with and grows out of the amusements of the child. It is wonderful that a scheme so obviously useful, has never before been adopted in arithmetical books.

After the use of this work, the valuable and popular 'Mental and Practical Arithmetic' of Smith may profitably be introduced.

☞ School Committees, Teachers, and persons interested in education, are requested to examine the above books. o 31.

SCHOOL LIBRARY.

To Instructors of the Primary and High Schools.

THE Author of American Popular Lessons offers to instructors a series of *reading* books, designed for the use of schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instill the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are,

1. Primary Lessons, or First Book; designed to teach the first elements of reading and orthography in a natural and rational method.
2. Introduction to Popular Lessons.
3. American Popular Lessons.
4. Sequel to Popular Lessons.
5. Primary Dictionary.
6. Tales from American History.
7. Poetry for Schools.
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9. English History.

The Introduction to Popular Lessons, is especially intended for the younger classes of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.

American Popular Lessons is consecutive with the Introduction, and carries forward the learner to a further knowledge of the elements of morality, the manners of men, and the habits of animals. American Popular Lessons has been extensively used for many years, in town and country.

Primary Dictionary, contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any in the collection.

Sequal to Popular Lessons, is a first book of history. It regards history as a great lesson of morality, and constantly suggests the distinction between right and wrong.

Tales from American History, form Nos. 9, 10. 11, of Harpers Boy's and Girl's Library: the several volumes form an entire series, and may be used separately and singly, or in succession. No. 9 embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

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English History, resembles the Grecian in its arrangement and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

These Books invite the examination of teachers. They have been approved by the best scholars in the country. Without increasing its labor or expense they greatly extend the common plan of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric. The writer has in view other works of the same character, which will carry on the object of the books above mentioned.

James Munroe and Co. 134 Washington Street, are agents for the sale of these books. s 26

STORY'S MISCELLANEOUS WRITINGS.

JAMES MUNROE & Co. have this day published the Miscellaneous Writings, Literary, Critical, Judicial and Political of Joseph Story, LL.D. now first Collected in one vol. 8vo. Boston Bookstore 134 Washington st. n 7

LIBERAL PREACHER FOR SEPT.

JUST published, at 147 Washington street. The Liberal Preacher for Sept. 1835, containing a Sermon by Rev. Joseph Field, of Weston, Mass.—"Contentment." n 7

SCHOOL TESTAMENTS.

THIS day received, a large lot of School Testaments, on good paper and type (from the American Bible Society's Plates) and strongly bound in cloth. This is the best school edition of the Testament in the market, and will be sold at a very small advance on the cost of manufacture. Also a good collection of quarto, octavo, and duodecimo Bibles, that are very strongly bound, and superior editions. For sale at unusually low prices.

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STORY'S ADDRESS.

JAMES MUNROE & Co. have just published a Discourse upon the Life, Character, and Services of the Hon. John Marshall, LL.D., Chief Justice of the United States of America—pronounced on the fifteenth day of October, at the request of the Suffolk Bar, by Joseph Story, LL.D.

Boston Bookstoore, 134 Washington street. n 7

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JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

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